خطبة فاطمة الزهراء سلام الله عليها

(عربي، انجليزي، فارسي)

THE SERMON OF LADY FATIMAH AL-ZAHRAA
(PEACE BE UPON HER)

فَاتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ، وَلاَ تَتَوَلَّوْا مُدْبِرِينَ، وَأَطِيعُوهُ فِي مَا أَمَرَكُمْ بِهِ وَانْتَهُوا عَمَّا نَهَاكُمْ عَنْهُ، وَاتَّبِعُوا الْعِلْمَ وَتَمَسَّكُوا بِهِ فَإِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمَاءُ، فَاحْمَدُوا اللهَ الَّذِي بِعَظَمَتِهِ وَنُورِهِ ابْتَغَى مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الأَرْضِ إِلَيْهِ الْوَسِيلَةَ، فَنَحْنُ وَسِيلَتُهُ فِي خَلْقِهِ، وَنَحْنُ آلُ رَسُولِهِ، وَنَحْنُ خَاصَّتُهُ وَمَحَلُّ قُدْسِهِ، وَنَحْنُ حُجَّةُ غَيْبِهِ وَوَرَثَةُ أَنْبِيَاءِهِ.

So, praise Allah through Whose grandeur and light all those who are in the skies and in the earth seek medium to Him. We are verily His medium for His creatures. We are the Household of His Messenger. We are His elite ones and the objects of His sanctity. We are the argument of His Unseen Knowledge and the inheritors of His prophets.

پس تقوای الهی را در بالاترین درجه پیشه خود نمایید، و در حالی از این دنیا بروید که مسلمان باشید، و از فرامین خدا روی برنگردانید، و آنچه امر فرموده اطاعت کنید و از آنچه نهی فرموده خودداری کنید، و پیرو علم باشید و بدان تمسک کنید که فقط آگاه از خدا می‌ترسند.

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خطبة فاطمة الزهراء سلام الله عليها

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مؤسسة انصاريان للطباعة والنشر

IN THE NAME OF ALLAH

THE ALL-BENEFICENT, THE ALL-MERCIFUL

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(١) الزَّهْرَاءُ سَلاَمُ اللهِ عَلَيْهَا تَأْتِي الْمَسْجِدَ

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

لَمَّا أَجْمَعَ أَبُو بَكْرٍ عَلَى مَنْعِ فَاطِمَةَ سَلاَمُ اللهِ عَلَيْهَا فَدَكَ وَصَرَفَ عَامِلَهَا مِنْهَا وَبَلَغَهَا ذَلِكَ، لاَثَتْ خِمَارَهَا عَلَى رَأْسِهَا وَاشْتَمَلَتْ بِجِلْبَابِهَا وَأَقْبَلَتْ فِي لَمَّةٍ مِنْ حَفَدَتِهَا وَنِسَاءِ قَوْمِهَا، تَجُرُّ أَدْرَاعَهَا، تَطَأُ ذُيُولَهَا، مَا تَخْرِمُ مَشْيَتُهَا مَشْيَةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

حَتَّى دَخَلَتْ عَلَى أَبِي بَكْرٍ الْمَسْجِدَ وَهُوَ فِي حَشْدٍ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ وَغَيْرِهِمْ.

فَنِيطَتْ دُونَهَا وَدُونَ النَّاسِ مِلاَءَةٌ فَجَلَسَتْ. ثُمَّ أَنَّتْ أَنَّةً إِرْتَجَّتْ لَهَا الْقُلُوبُ وَذَرَفَتْ لَهَا الْعُيُونُ وَأَجْهَشَ الْقَوْمُ لَهَا بِالْبُكَاءِ وَالنَّحِيبِ، فَارْتَجَّ الْمَجْلِسُ.

ثُمَّ أَمْهَلَتْ هُنَيَّةً حَتَّى إِذَا سَكَنَ نَشِيجُ الْقَوْمِ وَهَدَأَتْ فَوْرَتُهُمُ افْتَتَحَتِ الْكَلاَمَ بِحَمْدِ اللهِ وَالثَّنَاءِ عَلَيْهِ وَالصَّلاَةِ عَلَى رَسُولِهِ، فَعَادَ الْقَوْمُ فِي بُكَائِهِمْ. فَلَمَّا أَمْسَكُوا عَادَتْ عَلَيْهَا السَّلاَمُ فِي كَلاَمِهَا فَقَالَتْ:

(٢) الْحَمْدُ وَالثَّنَاءُ

أَبْتَدِئُ بِحَمْدِ مَنْ هُوَ أَوْلَى بِالْحَمْدِ وَالطَّوْلِ وَالْمَجْدِ. الْحَمْدُ للهِ عَلَى مَا أَنْعَمَ، وَلَهُ الشُّكْرُ عَلَى مَا أَلْهَمَ، وَالثَّنَاءُ بِمَا قَدَّمَ مِنْ عُمُومِ نِعَمٍ ابْتَدَأَهَا، وَسُبُوغِ آلاَءٍ أَسْدَاهَا، وَإِحْسَانٍ مَنَنٍ وَالاَهَا.

إِبْتَغَتْهُ اللهُ إِتْماماً لأَمْرِهِ، وَعَزِيمَةً عَلَى إِمْضَاءِ حُكْمِهِ، وَإِنْفَاذاً لِمَقَادِيرِ حَتْمِهِ. فَرَأَى الأُمَمَ فِرَقاً فِي أَدْيَانِهَا، عُكَّفاً عَلَى نِيرَانِهَا، عَابِدَةً لأَوْثَانِهَا، مُنْكِرَةً للهِ مَعَ عِرْفَانِهَا.

فَأَنَارَ اللهُ بِأَبِي مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ظُلَمَهَا، وَفَرَّجَ عَنِ الْقُلُوبِ بُهَمَهَا، وَجَلاَ عَنِ الأَبْصَارِ عَمَهَهَا، وَعَنِ الأَنْفُسِ غَمَّهَا. وَقَامَ فِي النَّاسِ بِالْهِدَايَةِ فَأَنْقَذَهُمْ مِنَ الْغِوَايَةِ، وَبَصَّرَهُمْ مِنَ الْعِمَايَةِ، وَهَدَاهُمْ إِلَى الدِّينِ الْقَوِيمِ، وَدَعَاهُمْ إِلَى الطَّرِيقِ الْمُسْتَقِيمِ.

ثُمَّ قَبَضَهُ اللهُ عَزَّ وَجَلَّ إِلَيْهِ قَبْضَ رَأْفَةٍ وَرَحْمَةٍ وَاخْتِيَارٍ، رَغْبَةً بِمُحَمَّدٍ عَنْ تَعَبِ هٰذِهِ الدَّارِ، مَوْضُوعاً عَنْهُ أَعْبَاءَ الأَوْزَارِ، مَحْفُوفاً بِالْمَلاَئِكَةِ الأَبْرَارِ، وَرِضْوَانِ الرَّبِّ الْغَفَّارِ، وَمُجَاوَرَةِ الْمَلِكِ الْجَبَّارِ.

صَلَّى اللهُ عَلَى أَبِي نَبِيِّهِ وَأَمِينِهِ عَلَى الْوَحْيِ وَصَفِيِّهِ وَخِيَرَتِهِ مِنَ الْخَلْقِ وَرَضِيِّهِ، فَعَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

(٤) خِطَابُهَا مَعَ الْمُهَاجِرِينَ وَالأَنْصَارِ

ثُمَّ الْتَفَتَتْ عَلَيْهَا السَّلاَمُ إِلَى أَهْلِ الْمَجْلِسِ وَقَالَتْ لِجَمِيعِ الْمُهَاجِرِينَ وَالأَنْصَارِ:

وَأَنْتُمْ عِبَادَ اللهِ نَصْبُ أَمْرِهِ وَنَهْيِهِ، وَحَمَلَةُ دِينِهِ وَوَحْيِهِ، وَأُمَنَاءُ اللهِ عَلَى أَنْفُسِكُمْ، وَبُلَغَاؤُهُ إِلَى الأُمَمِ حَوْلَكُمْ. زَعِيمُ حَقٍّ للهِ فِيكُمْ، وَعَهْدُ قَدَّمَهُ إِلَيْكُمْ.

أَحْمَدُهُ بِمَحَامِدَ جَمَّ عَنِ الإِحْصَاءِ عَدَدُهَا، وَنَأَى عَنِ الْمُجَازَاةِ أَمَدُهَا، وَتَفَاوَتَ عَنِ الإِدْرَاكِ أَبَدُهَا، وَنَدَبَهُمْ لاِسْتِزَادَتِهَا بِالشُّكْرِ لاِتِّصَالِهَا، وَاسْتَحْذَى الْخَلْقَ بِإِنْزَالِهَا، وَاسْتَحْمَدَ إِلَى الْخَلاَئِقِ بِإِجْزَالِهَا، وَثَنَّى بِالنَّدْبِ إِلَى أَمْثَالِهَا.

وَأَشْهَدُ أَنْ لاَ إِلهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ؛ كَلِمَةٌ جَعَلَ الإِخْلاَصَ تَأْوِيلَهَا، وَضَمَّنَ الْقُلُوبَ مَوْصُولَهَا، وَأَبَانَ فِي الْفِكْرِ مَعْقُولَهَا. الْمُمْتَنِعُ مِنَ الأَبْصَارِ رُؤْيَتُهُ، وَمِنَ الأَلْسُنِ صِفَتُهُ، وَمِنَ الأَوْهَامِ الإِحَاطَةُ بِهِ. إِبْتَدَعَ الأَشْيَاءَ لاَ مِنْ شَيْءٍ كَانَ قَبْلَهَا، وَأَنْشَأَهَا بِلاَ احْتِذَاءِ أَمْثِلَةٍ امْتَثَلَهَا.

كَوَّنَهَا بِقُدْرَتِهِ وَذَرَأَهَا بِمَشِيَّتِهِ، مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَى تَكْوِينِهَا وَلاَ فَائِدَةٍ لَهُ فِي تَصْوِيرِهَا إِلاَّ تَثْبِيتاً لِحِكْمَتِهِ، وَتَنْبِيهاً عَلَى طَاعَتِهِ، وَإِظْهَاراً لِقُدْرَتِهِ، وَدَلاَلَةً عَلَى رُبُوبِيَّتِهِ وَتَعَبُّداً لِبَرِيَّتِهِ، وَإِعْزَازاً لِدَعْوَتِهِ.

ثُمَّ جَعَلَ الثَّوَابَ عَلَى طَاعَتِهِ، وَوَضَعَ الْعِقَابَ عَلَى مَعْصِيَتِهِ، ذِيَادَةً لِعِبَادِهِ عَنْ نِقْمَتِهِ وَحِيَاشَةً لَهُمْ إِلَى جَنَّتِهِ.

(٣) بِعْثَةُ الرَّسُولِ الأَعْظَمِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمَسِيرُ الرِّسَالَةِ

وَأَشْهَدُ أَنَّ أَبِي مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، إِخْتَارَهُ قَبْلَ أَنْ يَجْتَبِلَهُ، وَاصْطَفَاهُ قَبْلَ أَنْ يَبْتَعِثَهُ، وَسَمَّاهُ قَبْلَ أَنْ يَسْتَنْجِبَهُ، إِذِ الْخَلاَئِقُ بِالْغَيْبِ مَكْنُونَةٌ، وَبِسِتْرِ الأَهَاوِيلِ مَصُونَةٌ، وَبِنِهَايَةِ الْعَدَمِ مَقْرُونَةٌ، عِلْماً مِنَ اللهِ تَعَالَى بِمَآئِلِ الأُمُورِ، وَإِحَاطَةً بِحَوَادِثِ الدُّهُورِ، وَمَعْرِفَةً بِمَوَاقِعِ الْمَقْدُورِ.

وِقَايَةً مِنَ السَّخَطِ، وَصِلَةَ الأَرْحَامِ مَنْسَأَةً فِي الْعُمْرِ وَمَنْمَاةً لِلْعَدَدِ، وَالْقِصَاصَ حَقْناً لِلدِّمَاءِ، وَالْوَفَاءَ بِالنَّذْرِ تَعْرِيضاً لِلْمَغْفِرَةِ، وَتَوْفِيَةَ الْمَكَايِيلِ وَالْمَوَازِينِ تَغْبِيراً لِلْبَخْسِ، وَالنَّهْيَ عَنْ شُرْبِ الْخَمْرِ تَنْزِيهاً عَنِ الرِّجْسِ، وَاجْتِنَابَ قَذْفِ الْمُحْصَنَاتِ حِجَاباً لِلَّعْنَةِ، وَمُجَانَبَةَ السَّرِقَةِ إِيجَاباً لِلْعِفَّةِ، وَالتَّنَزُّهَ عَنْ أَكْلِ مَالِ الْيَتِيمِ وَالاسْتِيثَارِ بِهِ إِجَارَةً مِنَ الظُّلْمِ، وَالنَّهْيَ عَنِ الزِّنَا تَحَصُّناً مِنَ الْمَقْتِ، وَالْعَدْلَ فِي الأَحْكَامِ إِيناساً لِلرَّعِيَّةِ، وَتَرْكَ الْجَوْرِ فِي الْحُكْمِ إِثْبَاتاً لِلْوَعِيدِ. وَحَرَّمَ اللهُ الشِّرْكَ إِخْلاَصاً لَهُ بِالرُّبُوبِيَّةِ. فَاتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ، وَلاَ تَتَوَلَّوْا مُدْبِرِينَ، وَأَطِيعُوهُ فِي مَا أَمَرَكُمْ بِهِ وَانْتَهُوا عَمَّا نَهَاكُمْ عَنْهُ، وَاتَّبِعُوا الْعِلْمَ وَتَمَسَّكُوا بِهِ فَإِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمَاءُ. فَاحْمَدُوا اللهَ الَّذِي بِعَظَمَتِهِ وَنُورِهِ ابْتَغَىٰ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الأَرْضِ إِلَيْهِ الْوَسِيلَةَ، فَنَحْنُ وَسِيلَتُهُ فِي خَلْقِهِ، وَنَحْنُ آلُ رَسُولِهِ، وَنَحْنُ خَاصَّتُهُ وَمَحَلُّ قُدْسِهِ، وَنَحْنُ حُجَّةُ غَيْبِهِ وَوَرَثَةُ أَنْبِيَاءِهِ.

(٧) إِعْلَمُوا أَنِّي فَاطِمَةُ

ثُمَّ قَالَتْ عَلَيْهَا السَّلاَمُ:

أَيُّهَا النَّاسُ، إِعْلَمُوا أَنِّي فَاطِمَةُ وَأَبِي مُحَمَّدٌ رَسُولُ رَبِّكُمْ وَخَاتَمُ أَنْبِيَائِكُمْ! أَقُولُهَا عَوْداً عَلَىٰ بَدْءٍ، وَلاَ أَقُولُ مَا أَقُولُ غَلَطاً، وَلاَ أَفْعَلُ مَا أَفْعَلُ شَطَطاً، وَمَا أَنَا مِنَ الْكَاذِبِينَ. فَاسْمَعُوا إِلَيَّ بِأَسْمَاعٍ وَاعِيَةٍ وَقُلُوبٍ رَاعِيَةٍ.

(٥) الْقُرْآنُ وَأَهْلُ الْبَيْتِ عَلَيْهِمُ السَّلاَمُ

وَنَحْنُ بَقِيَّةُ اسْتَخْلَفَهَا عَلَيْكُمْ، وَمَعَنَا كِتَابُ اللهِ النَّاطِقُ وَالْقُرْآنُ الصَّادِقُ وَالنُّورُ السَّاطِعُ وَالضِّيَاءُ اللاَّمِعُ: بَيِّنَةٌ بَصَائِرُهُ، وَآيٌ مُنْكَشِفَةٌ سَرَائِرُهُ، وَبُرْهَانٌ فِينَا مُتَجَلِّيَةٌ ظَوَاهِرُهُ، مُدِيمٌ لِلْبَرِيَّةِ اسْتِمَاعُهُ، مُغْتَبِطَةٌ بِهِ أَشْيَاعُهُ، قَائِدٌ إِلَى الرِّضْوَانِ أَتْبَاعَهُ، مُؤَدٍّ إِلَى النَّجَاةِ اسْتِمَاعُهُ.

فِيهِ تِبْيَانُ حُجَجِ اللهِ الْمُنَوَّرَةِ، وَمَوَاعِظُهُ الْمُكَرَّرَةُ، وَعَزَائِمُهُ الْمُفَسَّرَةُ، وَمَحَارِمُهُ الْمُحَذَّرَةُ، وَأَحْكَامُهُ الْكَافِيَةُ، وَبَيِّنَاتُهُ الْجَالِيَةُ، وَجُمَلُهُ الشَّافِيَةُ، وَفَضَائِلُهُ الْمَنْدُوبَةُ، وَرُخَصُهُ الْمَوْهُوبَةُ، وَرَحْمَتُهُ الْمَرْجُوَّةُ، وَشَرَائِعُهُ الْمَكْتُوبَةُ.

(٦) أَسْرَارُ أَحْكَامِ اللهِ

فَفَرَضَ اللهُ الإِيمَانَ تَطْهِيراً لَكُمْ مِنَ الشِّرْكِ، وَالصَّلاَةَ تَنْزِيهاً لَكُمْ عَنِ الْكِبْرِ، وَالزَّكَاةَ تَزْكِيَةً لِلنَّفْسِ وَتَزْيِيداً فِي الرِّزْقِ، وَالصِّيَامَ تَثْبِيتاً لِلإِخْلاَصِ، وَالْحَجَّ تَشْيِيداً لِلدِّينِ وَإِحْيَاءً لِلسُّنَنِ وَإِعْلاَناً لِلشَّرِيعَةِ، وَالْعَدْلَ تَنْسِيقاً لِلْقُلُوبِ وَتَمْكِيناً لِلدِّينِ، وَطَاعَتَنَا أَهْلَ الْبَيْتِ نِظَاماً لِلْمِلَّةِ وَإِمَامَتَنَا أَمَاناً مِنَ الْفُرْقَةِ، وَالْجِهَادَ عِزّاً لِلإِسْلاَمِ، وَالصَّبْرَ مَعُونَةً عَلَى اسْتِيجَابِ الأَجْرِ، وَالأَمْرَ بِالْمَعْرُوفِ مَصْلَحَةً لِلْعَامَّةِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ تَنْزِيهاً لِلدِّينِ، وَبِرَّ الْوَالِدَيْنِ

(٩) عَلِيٌّ عَلَيْهِ السَّلاَمُ فِي إِبْلاَغِ الرِّسَالَةِ الإِلهِيَّةِ

فَأَنْقَذَكُمُ اللهُ تَبَارَكَ وَتَعَالَى بِنَبِيِّهِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بَعْدَ اللَّتَيَّا وَالَّتِي، وَبَعْدَ أَنْ مُنِيَ بِبُهَمِ الرِّجَالِ وَذُؤْبَانِ الْعَرَبِ وَمَرَدَةِ أَهْلِ الْكِتَابِ.

كُلَّمَا أَوْقَدُوا نَاراً لِلْحَرْبِ أَطْفَأَهَا اللهُ، أَوْ نَجَمَ قَرْنُ الضَّلاَلَةِ أَوْ فَغَرَتْ فَاغِرَةٌ مِنَ الْمُشْرِكِينَ قَذَفَ أَخَاهُ عَلِيّاً فِي لَهَوَاتِهَا، فَلاَ يَنْكَفِئُ حَتَّى يَطَأَ صِمَاخَهَا بِأَخْمَصِهِ، وَيُخْمِدَ لَهَبَهَا بِحَدِّ سَيْفِهِ، مَكْدُوداً دَؤُوباً فِي ذَاتِ اللهِ، مُجْتَهِداً فِي أَمْرِ اللهِ، قَرِيباً مِنْ رَسُولِ اللهِ، سَيِّداً فِي أَوْلِيَاءِ اللهِ، مُشَمِّراً نَاصِحاً، مُجِدّاً كَادِحاً، لاَ تَأْخُذُهُ فِي اللهِ لَوْمَةُ لاَئِمٍ.

وَأَنْتُمْ فِي بُلَهْنِيَةٍ وَادِعُونَ آمِنُونَ فَرِحُونَ، وَفِي رَفَاهِيَةٍ مِنَ الْعَيْشِ فَكِهُونَ، تَأْكُلُونَ الْعَفْوَ وَتَشْرَبُونَ الصَّفْوَ، تَتَرَبَّصُونَ بِنَا الدَّوَائِرَ، وَتَتَوَكَّفُونَ الأَخْبَارَ، وَتَنْكِصُونَ عِنْدَ النِّزَالِ، وَتَفِرُّونَ عِنْدَ الْقِتَالِ.

(١٠) مَا أَظْهَرَهُ النَّاسُ بَعْدَ وَفَاةِ صَاحِبِ الرِّسَالَةِ

فَلَمَّا اخْتَارَ اللهُ لِنَبِيِّهِ دَارَ أَنْبِيَاءِهِ وَمَأْوَى أَصْفِيَاءِهِ وَأَتَمَّ عَلَيْهِ مَا وَعَدَهُ، ظَهَرَتْ فِيكُمْ حَسِيكَةُ النِّفَاقِ وَسَمَلَ جِلْبَابُ الدِّينِ وَأَخْلَقَ ثَوْبَهُ وَنَحَلَ عَظْمُهُ وَأَوْدَتْ رِمَّتُهُ وَنَطَقَ كَاظِمُ الْغَاوِينَ وَنَبَغَ خَامِلُ الأَقَلِّينَ وَهَدَرَ فَنِيقُ الْمُبْطِلِينَ، فَخَطَرَ فِي عَرَصَاتِكُمْ.

(٨) مَسيرَةُ الرِّسَالَةِ الْمُحَمَّدِيَّة

ثُمَّ قَالَتْ:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ.

فَإِنْ تَعْزُوهُ وَتَعْرِفُوهُ تَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ وَأَخَا ابْنِ عَمِّي دُونَ رِجَالِكُمْ، وَلَنِعْمَ الْمَعْزِيُّ إِلَيْهِ.

فَبَلَّغَ الرِّسَالَةَ صَادِعاً بِالنِّذَارَةِ، مَائِلاً عَنْ مَدْرَجَةِ الْمُشْرِكِينَ، حَائِداً عَنْ سُنَّتِهِمْ، ضَارِباً لِثَبَجِهِمْ، آخِذاً بِأَكْظَامِهِمْ، دَاعِياً إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ.

يَجُذُّ الأَصْنَامَ وَيَنْكُتُ الْهَامَ، حَتَّى إِنْهَزَمَ الْجَمْعُ وَوَلَّوُا الدُّبُرَ، وَحَتَّى تَفَرَّى اللَّيْلُ عَنْ صُبْحِهِ وَأَسْفَرَ الْحَقُّ عَنْ مَحْضِهِ، وَنَطَقَ زَعِيمُ الدِّينِ، وَهَدَأَتْ فَوْرَةُ الْكُفْرِ، وَخَرِسَتْ شَقَاشِقُ الشَّيَاطِينِ، وَطَاحَ وَشِيظُ النِّفَاقِ، وَانْحَلَّتْ عُقَدُ الْكُفْرِ وَالشِّقَاقِ، وَفُهْتُمْ بِكَلِمَةِ الإِخْلاَصِ فِي نَفَرٍ مِنَ الْبِيضِ الْخِمَاصِ.

وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا نَبِيُّهُ، تَعْبُدُونَ الأَصْنَامَ وَتَسْتَقْسِمُونَ بِالأَزْلاَمِ، مُذْقَةَ الشَّارِبِ وَنُهْزَةَ الطَّامِعِ وَقَبْسَةَ الْعَجْلاَنِ وَمَوْطِئَ الأَقْدَامِ. تَشْرَبُونَ الطَّرْقَ وَتَقْتَاتُونَ الْقِدَّ، أَذِلَّةً خَاشِعِينَ، تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ.

(١١) فَدَكٌ وَالإِرْثُ

وَأَنْتُمُ الآنَ تَزْعُمُونَ أَنْ لاَ إِرْثَ لَنَا أَهْلَ الْبَيْتِ وَلاَ حَظَّ!

أَفَحُكْمَ الْجَاهِلِيَّةِ تَبْغُونَ؟ وَمَنْ أَحْسَنُ مِنَ اللهِ حُكْماً لِقَوْمٍ يُوقِنُونَ؟ أَفَلاَ تَعْلَمُونَ؟ بَلَى، قَدْ تَجَلَّى لَكُمْ كَالشَّمْسِ الضَّاحِيَةِ أَنِّي ابْنَتُهُ.

أَيُّهاً مَعْشَرَ الْمُسْلِمِينَ، أَأُبْتَزُّ إِرْثَ أَبِي؟ يَا بْنَ أَبِي قُحَافَةَ، أَفِي كِتَابِ اللهِ أَنْ تَرِثَ أَبَاكَ وَلاَ أَرِثَ أَبِي؟ لَقَدْ جِئْتَ شَيْئاً فَرِيّاً، جُرْأَةً مِنْكُمْ عَلَى قَطِيعَةِ الرَّحِمِ وَنَكْثِ الْعَهْدِ!

أَفَعَلَىٰ عَمْدٍ تَرَكْتُمْ كِتَابَ اللهِ وَنَبَذْتُمُوهُ وَرَاءَ ظُهُورِكُمْ؟ إِذْ يَقُولُ اللهُ تَبَارَكَ وَتَعَالَىٰ: ﴿وَوَرِثَ سُلَيْمَانُ دَاوُدَ﴾، مَعَ مَا قَصَّ مِنْ خَبَرِ يَحْيَىٰ وَزَكَرِيَّا إِذْ قَالَ: ﴿رَبِّ... فَهَبْ لِي مِنْ لَدُنْكَ وَلِيّاً يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ﴾، وَقَالَ: ﴿وَأُولُوا الأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللهِ﴾، وَقَالَ: ﴿يُوصِيكُمُ اللهُ فِي أَوْلاَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ﴾، وَقَالَ: ﴿إِنْ تَرَكَ خَيْراً الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ بِالْمَعْرُوفِ حَقّاً عَلَىٰ الْمُتَّقِينَ﴾

فَزَعَمْتُمْ أَنْ لاَ حَظَّ لِي وَلاَ إِرْثَ لِي مِنْ أَبِي وَلاَ رَحِمَ بَيْنَنَا!

أَفَخَصَّكُمُ اللهُ بِآيَةٍ أَخْرَجَ أَبِي مِنْهَا؟ أَمْ تَقُولُونَ أَهْلُ مِلَّتَيْنِ لاَ يَتَوَارَثُونَ؟ أَوَلَسْتُ أَنَا وَأَبِي مِنْ أَهْلِ مِلَّةٍ وَاحِدَةٍ؟ أَمْ أَنْتُمْ أَعْلَمُ بِخُصُوصِ الْقُرْآنِ وَعُمُومِهِ مِنْ أَبِي وَابْنِ عَمِّي؟

وَأَطْلَعَ الشَّيْطَانُ رَأْسَهُ مِنْ مَغْرِزِهِ هَاتِفاً بِكُمْ. فَدَعَاكُمْ فَأَلْفَاكُمْ لِدَعْوَتِهِ مُسْتَجِيبِينَ وَلِلْغِرَّةِ فِيهِ مُلَاحِظِينَ.

ثُمَّ اسْتَنْهَضَكُمْ فَوَجَدَكُمْ نَاهِضِينَ خِفَافاً، وَأَحْمَشَكُمْ فَأَلْفَاكُمْ غِضَاباً، فَوَسَمْتُمْ غَيْرَ إِبِلِكُمْ وَأَوْرَدْتُمُوهَا غَيْرَ شِرْبِكُمْ.

هٰذَا وَالْعَهْدُ قَرِيبٌ وَالْكَلْمُ رَحِيبٌ وَالْجُرْحُ لَمَّا يَنْدَمِلْ وَالرَّسُولُ لَمَّا يُقْبَرْ، بِدَاراً زَعَمْتُمْ خَوْفَ الْفِتْنَةِ! أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ.

فَهَيْهَاتَ مِنْكُمْ وَكَيْفَ بِكُمْ وَأَنَّى تُؤْفَكُونَ؟ وَكِتَابُ اللهِ بَيْنَ أَظْهُرِكُمْ: أُمُورُهُ ظَاهِرَةٌ وَأَحْكَامُهُ زَاهِرَةٌ وَأَعْلَامُهُ بَاهِرَةٌ وَزَوَاجِرُهُ لَائِحَةٌ وَأَوَامِرُهُ وَاضِحَةٌ، قَدْ خَلَّفْتُمُوهُ وَرَاءَ ظُهُورِكُمْ.

أَرَغْبَةً، وَيْحَكُمْ، عَنْهُ تُرِيدُونَ أَمْ بِغَيْرِهِ تَحْكُمُونَ؟ بِئْسَ لِلظَّالِمِينَ بَدَلاً. وَمَنْ يَبْتَغِ غَيْرَ الإِسْلَامِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ.

ثُمَّ لَمْ تَلْبَثُوا إِلاَّ رَيْثَ أَنْ تَسْكُنَ نَفْرَتُهَا وَيَسْلَسَ قِيَادُهَا، ثُمَّ أَخَذْتُمْ تُورُونَ وَقْدَتَهَا وَتُهَيِّجُونَ جَمْرَتَهَا وَتَسْتَجِيبُونَ لِهُتَافِ الشَّيْطَانِ الْغَوِيِّ وَإِطْفَاءِ أَنْوَارِ الدِّينِ الْجَلِيِّ وَإِهْمَالِ سُنَنِ النَّبِيِّ الصَّفِيِّ.

تَشْرَبُونَ حَسْواً فِي ارْتِغَاءٍ وَتَمْشُونَ لِأَهْلِهِ وَوُلْدِهِ فِي الْخَمَرِ وَالضَّرَّاءِ، وَتَصْبِرُ مِنْكُمْ عَلَى مِثْلِ حَزِّ الْمُدَى وَوَخْزِ السِّنَانِ فِي الْحَشَا.

وَوَصَلَتْ ذٰلكَ بِأَنْ قَالَتْ:

قَدْ كُنْتُ ذَاتَ حَمِيَّةٍ مَا عِشْتَ لِي ... أَمْشِي الْبَرَاحَ وَأَنْتَ كُنْتَ جَنَاحِي

فَالْيَوْمَ أَخْضَعُ لِلذَّلِيلِ وَأَتَّقِي ... مِنْهُ وَأَدْفَعُ ظَالِمِي بِالرَّاحِ

وَإِذَا بَكَتْ قُمْرِيَّةٌ شَجَناً لَهَا ... لَيْلاً عَلَى غُصْنٍ بَكَيْتُ صَبَاحِي

(١٣) خِطَابُهَا عَلَيْهَا السَّلاَمُ مَعَ الأَنْصَارِ

ثُمَّ رَمَتْ عَلَيْهَا السَّلاَمُ بِطَرْفِهَا نَحْوَ الأَنْصَارِ فَقَالَتْ:

يَا مَعْشَرَ الْبَقِيَّةِ، وَأَعْضَادَ الْمِلَّةِ، وَحَضَنَةَ الإِسْلاَمِ! مَا هٰذِهِ الْفَتْرَةُ عَنْ نُصْرَتِي وَالْوَنِيَةُ عَنْ مَعُونَتِي وَالْغَمِيزَةُ فِي حَقِّي وَالسِّنَةُ عَنْ ظُلاَمَتِي؟

أَمَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَبِي يَقُولُ: "الْمَرْءُ يُحْفَظُ فِي وُلْدِهِ"؟ سَرْعَانَ مَا أَحْدَثْتُمْ، وَعَجْلاَنَ ذَا إِهَالَةً! وَلَكُمْ طَاقَةٌ بِمَا أُحَاوِلُ، وَقُوَّةٌ عَلَى مَا أَطْلُبُ وَأُزَاوِلُ.

أَتَقُولُونَ مَاتَ مُحَمَّدٌ رَسُولُ اللهِ؟ فَخَطْبٌ وَاللهِ جَلِيلٌ، إِسْتَوْسَعَ وَهْيُهُ وَاسْتَنْهَرَ فَتْقُهُ، وَفُقِدَ رَاتِقُهُ وَأَظْلَمَتِ الأَرْضُ لِغَيْبَتِهِ، وَاكْتَأَبَتْ خِيَرَةُ اللهِ وَكُسِفَتِ الشَّمْسُ وَالْقَمَرُ وَانْتَثَرَتِ النُّجُومُ لِمُصِيبَتِهِ، وَأَكْدَتِ الآمَالُ وَخَشَعَتِ الْجِبَالُ وَأُكِلَتِ الأَمْوَالُ، وَأُضِيعَ الْحَرِيمُ، وَأُذِيلَتِ الْحُرْمَةُ عِنْدَ مَمَاتِهِ، وَفُتِنَتِ الأُمَّةُ وَغَشِيَتِ الظُّلْمَةُ وَمَاتَ الْحَقُّ.

فَدُونَكَهَا مَخْطُومَةً مَرْحُولَةً مَزْمُومَةً، تَكُونُ مَعَكَ فِي قَبْرِكَ وَتَلْقَاكَ يَوْمَ حَشْرِكَ وَنَشْرِكَ. فَنِعْمَ الْحَكَمُ اللهُ وَالزَّعِيمُ مُحَمَّدٌ وَالْمَوْعِدُ الْقِيَامَةُ، وَعَمَّا قَلِيلٍ تُوْفَكُونَ وَعِنْدَ السَّاعَةِ يَخْسَرُ الْمُبْطِلُونَ وَلاَ يَنْفَعُكُمْ إِذْ تَنْدَمُونَ، وَلِكُلِّ نَبَإٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ.

(١٢) شَكْوَاهَا إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

ثُمَّ الْتَفَتَتْ عَلَيْهَا السَّلاَمُ إِلَى قَبْرِ أَبِيهَا فَخَنَقَتْهَا الْعَبْرَةُ وَقَالَتْ:

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَهَنْبَثَةٌ ... لَوْ كُنْتَ شَاهِدَهَا لَمْ تَكْثُرِ الْخَطَبِ

إِنَّا فَقَدْنَاكَ فَقْدَ الأَرْضِ وَابِلَهَا ... وَاخْتَلَّ قَوْمُكَ فَاشْهَدْهُمْ وَلاَ تَغِبِ

وَكُلُّ أَهْلٍ لَهُ قُرْبَىٰ وَمَنْزِلَةٌ ... عِنْدَ الإِلهِ عَلَى الأَدْنِينَ مُقْتَرِبِ

أَبْدَتْ رِجَالٌ لَنَا نَجْوَىٰ صُدُورِهِمُ ... لَمَّا مَضَيْتَ وَحَالَتْ دُونَكَ التُّرَبُ

تَجَهَّمَتْنَا رِجَالٌ وَاسْتُخِفَّ بِنَا ... لَمَّا فُقِدْتَ وَكُلُّ الأَرْضِ مُغْتَصَبُ

سَيَعْلَمُ الْمُتَوَلِّي ظُلْمَ حَامَتِنَا ... يَوْمَ الْقِيَامَةِ أَنَّىٰ سَوْفَ يَنْقَلِبُ

وَكُنْتَ بَدْراً وَنُوراً يُسْتَضَاءُ بِهِ ... عَلَيْكَ تَنْزِلُ مِنْ ذِي الْعِزَّةِ الْكُتُبُ

وَكَانَ جِبْرِيلُ بِالآيَاتِ يُؤْنِسُنَا ... فَقَدْ فُقِدْتَ وَكُلُّ الْخَيْرِ مُحْتَجِبُ

ضَاقَتْ عَلَيَّ بِلاَدِي بَعْدَ مَا رَحُبَتْ ... وَسِيمَ سِبْطَاكَ خَسْفاً فِيهِ لِي نَصَبُ

فَلَيْتَ قَبْلَكَ كَانَ الْمَوْتُ صَادَفَنَا ... لَمَّا مَضَيْتَ وَحَالَتْ دُونَكَ الْكُثُبُ

إِنَّا رُزِئْنَا بِمَا لَمْ يُرْزَ ذُو شَجَنٍ ... مِنَ الْبَرِيَّةِ لاَ عُجْمٌ وَلاَ عَرَبُ

فَسَوْفَ تَبْكِيكَ مَا عِشْنَا وَمَا بَقِيَتْ ... لَنَا الْعُيُونُ بِتِهْمَالٍ لَهُ سَكَبُ

حَتَّى اسْتَقَامَتْ لَكُمْ مِنَّا الدَّارَ وَدَارَتْ لَكُمْ بِنَا رُحَىٰ الإِسْلاَمِ وَدَرَّ حَلَبُ الأَيَّامِ وَخَضَعَتْ نُعَرَةُ الشِّرْكِ، وَسَكَنَتْ فَوْرَةُ الإِفْكِ، وَخَبَتْ نِيرَانُ الْحَرْبِ، وَهَدَأَتْ دَعْوَةُ الْهَرْجِ، وَاسْتَوْسَقَ نِظَامُ الدِّينِ.

(١٥) قَاتِلُوا أَئِمَّةَ الْكُفْرِ

فَأَنَّىٰ جُرْتُمْ بَعْدَ الْبَيَانِ، وَأَسْرَرْتُمْ بَعْدَ الإِعْلاَنِ، وَنَكَصْتُمْ بَعْدَ الإِقْدَامِ، وَأَشْرَكْتُمْ بَعْدَ الإِيمَانِ، وَجُبْتُمْ بَعْدَ الشَّجَاعَةِ، عَنْ قَوْمٍ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ.

فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لاَ أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ. أَلاَ تُقَاتِلُونَ قَوْماً نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَؤُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ.

(١٦) خِذْلاَنُ النَّاسِ عَنِ الْحَقِّ

أَلاَ وَقَدْ أَرَىٰ وَاللهِ أَنْ قَدْ أَخْلَدْتُمْ إِلَى الْخَفْضِ، وَأَبْعَدْتُمْ مَنْ هُوَ أَحَقُّ بِالْبَسْطِ وَالْقَبْضِ، وَرَكَنْتُمْ إِلَى الدَّعَةِ، وَنَجَوْتُمْ بِالضِّيقِ مِنَ السَّعَةِ، فَعُجْتُمْ عَنِ الدِّينِ وَمَجَجْتُمُ الَّذِي وَعَيْتُمْ وَدَسَعْتُمُ الَّذِي سَوَّغْتُمْ.

فَإِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الأَرْضِ جَمِيعاً فَإِنَّ اللهَ لَغَنِيٌّ حَمِيدٌ.

فَتِلْكَ وَاللهِ النَّازِلَةُ الْكُبْرَىٰ وَالْمُصِيبَةُ الْعُظْمَىٰ، لاَ مِثْلُهَا نَازِلَةٌ وَلاَ بَائِقَةٌ عَاجِلَةٌ.

أَعْلَنَ بِهَا كِتَابُ اللهِ أَفْنِيَتَكُمْ وَفِي مُمْسَاكُمْ وَمُصْبَحِكُمْ، يَهْتِفُ بِهَا فِي أَسْمَاعِكُمْ هِتَافاً وَصُرَاخاً وَتِلاَوَةً وَإِلْحَاناً، وَلَقَبْلَهُ مَا حَلَّتْ بِأَنْبِيَاءِ اللهِ وَرُسُلِهِ، حُكْمٌ فَصْلٌ وَقَضَاءٌ حَتْمٌ، ﴿وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللهَ شَيْئاً وَسَيَجْزِي اللهُ الشَّاكِرِينَ.﴾

(١٤) الزَّهْرَاءُ سَلاَمُ اللهِ عَلَيْهَا تُظْلَمُ بِمَرْأىً وَمَسْمَعٍ

أَيْهاً بَنِي قَيْلَةَ! أَأُهْضَمُ تُرَاثَ أَبِي وَأَنْتُمْ بِمَرْأىً مِنِّي وَمَسْمَعٍ وَمُنْتَدىً وَمَجْمَعٍ؟

تُلْبِسُكُمُ الدَّعْوَةُ وَتَشْمَلُكُمُ الْخَبْرَةُ، وَفِيكُمُ الْعِدَّةُ وَالْعَدَدُ، وَلَكُمُ الدَّارُ وَالْجُنَنُ وَالأَدَاةُ وَالْقُوَّةُ، وَعِنْدَكُمُ السِّلاَحُ وَالْجُنَّةُ، تُوَافِيكُمُ الدَّعْوَةُ فَلاَ تُجِيبُونَ؟ وَتَأْتِيكُمُ الصَّرْخَةُ فَلاَ تُغِيثُونَ؟ وَأَنْتُمْ مَوْصُوفُونَ بِالْكِفَاحِ، مَعْرُوفُونَ بِالْخَيْرِ وَالصَّلاَحِ.

وَأَنْتُمُ الأُولَى نُخْبَةُ اللهِ الَّتِي انْتَخَبَتْ، وَالْخِيَرَةُ الَّتِي اخْتِيرَتْ لَنَا أَهْلَ الْبَيْتِ، فَبَادَيْتُمُ الْعَرَبَ وَبَادَهْتُمُ الأُمُورَ وَتَحَمَّلْتُمُ الْكَدَّ وَالتَّعَبَ، وَنَاهَضْتُمُ الأُمَمَ، وَكَافَحْتُمُ الْبُهَمَ، لاَ نَبْرَحُ وَتَبْرَحُونَ، نَأْمُرُكُمْ فَتَأْتَمِرُونَ.

رَبَّنَا احْكُمْ بَيْنَنَا وَبَيْنَ قَوْمِنَا وَأَنْتَ خَيْرُ الْحَاكِمِينَ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَىٰ الدَّارِ.

وَقُلِ اعْمَلُوا فَسَيَرَىٰ اللهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ، وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ، فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ، وَكَأَنَّ الأَمْرَ قَدْ قُصِرَ.

(١٩) جَوَابُ أَبِي بَكْرٍ لَهَا سَلاَمُ اللهِ عَلَيْهَا

فَأَجَابَهَا أَبُو بَكْرٍ عَبْدُ اللهِ بْنُ عُثْمَانَ وَقَالَ:

صَدَقْتِ يَا بِنْتَ رَسُولِ اللهِ، كَانَ أَبُوكِ بِالْمُؤْمِنِينَ عَطُوفاً كَرِيماً رَؤُوفاً رَحِيماً، وَعَلَى الْكَافِرِينَ عَذَاباً أَلِيماً وَعِقَاباً عَظِيماً.

وَإِذَا عَزَوْنَاهُ وَجَدْنَاهُ أَبَاكِ دُونَ النِّسَاءِ، وَأَخَا ابْنِ عَمِّكِ دُونَ الأَخِلاَّءِ، آثَرَهُ عَلَى كُلِّ حَمِيمٍ وَسَاعَدَهُ عَلَى الأَمْرِ الْعَظِيمِ.

لاَ يُحِبُّكُمْ إِلاَّ سَعِيدٌ، وَلاَ يُبْغِضُكُمْ إِلاَّ شَقِيٌّ بَعِيدٌ. وَأَنْتُمْ عِتْرَةُ رَسُولِ اللهِ الطَّيِّبُونَ، وَخِيَرَتُهُ الْمُنْتَجَبُونَ، عَلَىٰ الْخَيْرِ أَدِلَّتُنَا، وَإِلَى الْجَنَّةِ مَسَالِكُنَا.

(٢٠) الحَدِيثُ الْمَوْضُوعُ: "النَّبِيُّ لاَ يُوَرِّثُ"

وَأَنْتِ يَا خِيَرَةَ النِّسَاءِ وَابْنَةَ خَيْرِ الأَنْبِيَاءِ صَادِقَةٌ فِي قَوْلِكِ، سَابِقَةٌ فِي وُفُورِ عَقْلِكِ، غَيْرُ مَرْدُودَةٍ عَنْ حَقِّكِ وَلاَ مَصْدُودَةٍ عَنْ صِدْقِكِ.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لاَ يَعْلَمُهُمْ إِلاَّ اللهُ، جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ.

(١٧) العَارُ وَالنَّارُ لِمَنْ يَخْذُلُ ابْنَةَ نَبِيِّهِ

أَلاَ وَقَدْ قُلْتُ الَّذِي قُلْتُ عَلى مَعْرِفَةٍ مِنِّي بِالْخَذْلَةِ الَّتِي خَامَرَتْكُمْ وَالْغَدْرَةِ الَّتِي اسْتَشْعَرَتْهَا قُلُوبُكُمْ.

وَلَكِنَّهَا فَيْضَةُ النَّفْسِ وَنَفْثَةُ الْغَيْظِ وَخَوْرُ الْقَنَاةِ وَضَعْفُ الْيَقِينِ وَبَثَّةُ الصَّدْرِ وَمَعْذِرَةُ الْحُجَّةِ.

فَدُونَكُمُوهَا فَاحْتَقِبُوهَا مُدْبِرَةَ الظَّهْرِ، مَهِيضَةَ الْعَظْمِ، خَوْرَاءَ الْقَنَاةِ، نَاقِبَةَ الْخُفِّ، بَاقِيَةَ الْعَارِ، مَوْسُومَةً بِغَضَبِ الْجَبَّارِ وَشَنَارِ الأَبَدِ، مَوْصُولَةً بِنَارِ اللهِ الْمُوقَدَةِ الَّتِي تَطَّلِعُ عَلَى الأَفْئِدَةِ، إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ فِي عَمَدٍ مُمَدَّدَةٍ. فَبِعَيْنِ اللهِ مَا تَفْعَلُونَ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

(١٨) أَنَا ابْنَةُ نَبِيِّكُمْ

وَأَنَا ابْنَةُ نَذِيرٍ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، فَكِيدُونِي جَمِيعاً ثُمَّ لاَ تُنْظِرُونِ، فَاعْمَلُوا إِنَّا عَامِلُونَ وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ.

أَفَتَجْمَعُونَ إِلَى الْغَدْرِ اعْتِلاَلاً عَلَيْهِ بِالزُّورِ؟

وَهٰذَا بَعْدَ وَفَاتِهِ شَبِيهٌ بِمَا بُغِيَ لَهُ مِنَ الْغَوَائِلِ فِي حَيَاتِهِ.

(٢٢) القُرْآنُ يُصَرِّحُ بِإِرْثِ الأَنْبِيَاءِ

هٰذَا كِتَابُ اللهِ، حَكَماً عَدْلاً وَنَاطِقاً فَصْلاً يَقُولُ عَنْ نَبِيٍّ مِنْ أَنْبِيَاءِهِ: ﴿يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ.﴾ وَيَقُولُ: ﴿وَوَرِثَ سُلَيْمَانُ دَاوُدَ.﴾

فَبَيَّنَ عَزَّ وَجَلَّ فِي مَا وَزَّعَ مِنَ الأَقْسَاطِ وَشَرَّعَ مِنَ الْفَرَائِضِ وَالْمِيرَاثِ وَأَبَاحَ مِنْ حَظِّ الذُّكْرَانِ وَالإِنَاثِ مَا أَزَاحَ بِهِ عِلَّةَ الْمُبْطِلِينَ وَأَزَالَ التَّظَنِّي وَالشُّبُهَاتِ فِي الْغَابِرِينَ.

كَلاَّ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً، فَصَبْرٌ جَمِيلٌ وَاللهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ. وَهٰذَانِ نَبِيَّانِ، وَقَدْ عَلِمْتَ أَنَّ النُّبُوَّةَ لاَ تُورَثُ وَإِنَّمَا يُورَثُ مَا دُونَهَا. فَمَا لِي أُمْنَعُ إِرْثَ أَبِي؟ أَأَنْزَلَ اللهُ فِي كِتَابِهِ إِلاَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ؟ فَدُلَّنِي عَلَيْهِ أَقْنَعْ بِهِ!

(٢٣) جَوَابُ أَبِي بَكْرٍ لَهَا سَلاَمُ اللهِ عَلَيْهَا

فَقَالَ لَهَا سَلاَمُ اللهِ عَلَيْهَا أَبُو بَكْرٍ: يَا بِنْتَ رَسُولِ اللهِ، أَنْتِ عَيْنُ الْحُجَّةِ وَمَنْطِقُ الْحِكْمَةِ.

وَاللهِ مَا عَدَوْتُ رَأْيَ رَسُولِ اللهِ وَلاَ عَمِلْتُ إِلاَّ بِإِذْنِهِ! وَالرَّائِدُ لاَ يَكْذِبُ أَهْلَهُ.

وَقَدْ قُلْتِ وَأَبْلَغْتِ وَأَغْلَظْتِ فَأَهْجَرْتِ، وَإِنِّي أُشْهِدُ اللهَ، وَكَفَىٰ بِهِ شَهِيداً، أَنِّي سَمِعْتُ رَسُولَ اللهِ يَقُولُ: "نَحْنُ مَعَاشِرَ الأَنْبِيَاءِ لاَ نُوَرِّثُ ذَهَباً وَلاَ فِضَّةً وَلاَ أَرْضاً وَلاَ دَاراً وَلاَ عَقَاراً، وَإِنَّمَا نُوَرِّثُ الْكُتُبَ وَالْحِكْمَةَ وَالْعِلْمَ وَالنُّبُوَّةَ، وَمَا كَانَ لَنَا مِنْ طُعْمَةٍ فَلِوَلِيِّ الأَمْرِ بَعْدَنَا أَنْ يَحْكُمَ فِيهِ بِحُكْمِهِ."

وَقَدْ جَعَلْنَا مَا حَاوَلْتِهِ فِي الْكُرَاعِ وَالسِّلاَحِ، يُقَابِلُ بِهِ الْمُسْلِمُونَ وَيُجَاهِدُونَ الْكُفَّارِ وَيُجَالِدُونَ الْمَرَدَةَ الْفُجَّارَ، وَذٰلِكَ بِإِجْمَاعٍ مِنَ الْمُسْلِمِينَ لَمْ أَتَفَرَّدْ بِهِ وَحْدِي، وَلَمْ أَسْتَبِدَّ بِمَا كَانَ الرَّأْيُ فِيهِ عِنْدِي.

وَهٰذِهِ حَالِي وَمَالِي هِيَ لَكِ وَبَيْنَ يَدَيْكِ لاَ نَزْوِي عَنْكِ وَلاَ نَدَّخِرُ دُونَكِ.
وَإِنَّكِ أَنْتِ سَيِّدَةُ أُمَّةِ أَبِيكِ، وَالشَّجَرَةُ الطَّيِّبَةُ لِبَنِيكِ، لاَ تَدْفَعُ مَالَكِ مِنْ فَضْلِكِ، وَلاَ يُوضَعُ مِنْ فَرْعِكِ وَأَصْلِكِ، حُكْمُكِ نَافِذٌ فِي مَا مَلَكَتْ يَدَايَ، فَهَلْ تَرَيْنَ أَنْ أُخَالِفَ فِي ذٰلِكَ أَبَاكِ؟

(٢١) خِطَابُهَا سَلاَمُ اللهِ عَلَيْهَا مَعَ أَبِي بَكْرٍ

فَقَالَتْ سَلاَمُ اللهِ عَلَيْهَا:

سُبْحَانَ اللهِ! مَا كَانَ أَبِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنْ كِتَابِ اللهِ صَادِفاً، وَلاَ لأَحْكَامِهِ مُخَالِفاً، بَلْ كَانَ يَتَّبِعُ أَثَرَهُ وَيَقْفُو سُوَرَهُ.

فَلَمَّا بَلَغَ ذٰلِكَ أَبَا بَكْرٍ قَالَ لِعُمَرَ: تَرِبَتْ يَدَاكَ! مَا كَانَ عَلَيْكَ لَوْ تَرَكْتَنِي؟ فَرُبَّمَا رَفَأْتُ الْخَرْقَ وَرَتَقْتُ الْفَتْقَ، أَلَمْ يَكُنْ ذٰلِكَ بِنَا أَحَقَّ؟

فَقَالَ الرَّجُلُ: قَدْ كَانَ فِي ذٰلِكَ تَضْعِيفُ سُلْطَانِكَ، وَتَوْهِينُ كَفَّتِكَ، وَمَا أَشْفَقْتُ إِلاَّ عَلَيْكَ.

قَالَ: وَيْلَكَ! فَكَيْفَ بِابْنَةِ مُحَمَّدٍ وَقَدْ عَلِمَ النَّاسُ مَا تَدْعُو إِلَيْهِ، وَمَا نَجِنُّ لَهَا مِنَ الْغَدْرِ عَلَيْهِ.

فَقَالَ: هَلْ هِيَ إِلاَّ غَمْرَةٌ انْجَلَتْ، وَسَاعَةٌ انْقَضَتْ، وَكَأَنَّ مَا قَدْ كَانَ لَمْ يَكُنْ... قَلِّدْنِي مَا يَكُونُ مِنْ ذٰلِكَ.

(قَالَ) فَضَرَبَ بِيَدِهِ عَلَى كَتِفِهِ، ثُمَّ قَالَ: رُبَّ كُرْبَةٍ فَرَّجْتَهَا يَا عُمَرُ.

(٢٧) أَبُو بَكْرٍ يُهَدِّدُ النَّاسَ

ثُمَّ نَادَىٰ الصَّلاَةَ جَامِعَةً، فَاجْتَمَعَ النَّاسُ وَصَعِدَ الْمِنْبَرَ، فَحَمَدَ اللهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ، مَا هٰذِهِ الرَّعَةُ، وَمَعَ كُلِّ قَالَةٍ أُمْنِيَّةٌ؟ أَيْنَ كَانَتْ هٰذِهِ الأَمَانِيُّ فِي عَهْدِ نَبِيِّكُمْ؟ فَمَنْ سَمِعَ فَلْيَقُلْ، وَمَنْ شَهِدَ فَلْيَتَكَلَّمْ، كَلاَّ بَلْ هُوَ ثُعَالَةٌ شَهِيدُهُ ذَنَبُهُ. لَعَنَهُ اللهُ، وَقَدْ لَعَنَهُ اللهُ. مُرَبٌّ لِكُلِّ فِتْنَةٍ يَقُولُ: كَرُّوهَا جَذْعَةً ابْتِغَاءَ الْفِتْنَةِ مِنْ بَعْدِ مَا هَرِمَتْ، كَأُمٍّ طِحَالٍ أَحَبُّ أَهْلِهَا الْغَوِيُّ.

أَلاَ لَوْ شِئْتُ أَنْ أَقُولَ لَقُلْتُ، وَلَوْ تَكَلَّمْتُ لَبُحْتُ، وَإِنِّي سَاكِتٌ مَا تُرِكْتُ يَسْتَعِينُونَ بِالصِّبْيَةِ وَيَسْتَنْهِضُونَ النِّسَاءَ.

لاَ أُدْلِي بِجَوَابِكِ وَلاَ أَدْفَعُكِ عَنْ صَوَابِكِ، وَلَكِنِ الْمُسْلِمُونَ بَيْنِي وَبَيْنَكِ! هُمْ قَلَّدُونِي مَا تَقَلَّدْتُ، وَبِاتِّفَاقٍ مِنْهُمْ أَخَذْتُ مَا أَخَذْتُ، غَيْرَ مُكَابِرٍ وَلاَ مُسْتَبِدٍّ وَلاَ مُسْتَأْثِرٍ، وَهُمْ بِذٰلِكَ شُهُودٌ.

(٢٤) خِطَابُهَا سَلاَمُ اللهِ عَلَيْهَا مَعَ الْمُسْلِمِينَ وَمُعَاتَبَتُهُمْ

فَالْتَفَتَتْ فَاطِمَةُ سَلاَمُ اللهِ عَلَيْهَا إِلَى النَّاسِ وَقَالَتْ:

مَعَاشِرَ الْمُسْلِمِينَ الْمُسْرِعَةِ إِلَى قِيلِ الْبَاطِلِ، الْمُغْضِيَةِ عَلَى الْفِعْلِ الْقَبِيحِ الْخَاسِرِ! أَفَلاَ تَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا؟ كَلاَّ بَلْ رَانَ عَلَى قُلُوبِكُمْ مَا أَسَأْتُمْ مِنْ أَعْمَالِكُمْ، فَأَخَذَ بِسَمْعِكُمْ وَأَبْصَارِكُمْ، وَلَبِئْسَ مَا تَأَوَّلْتُمْ وَسَاءَ مَا بِهِ أَشَرْتُمْ وَشَرَّ مَا مِنْهُ اعْتَضْتُمْ.

لَتَجِدُنَّ وَاللهِ مَحْمِلَهُ ثَقِيلاً وَغِبَّهُ وَبِيلاً، إِذَا كُشِفَ لَكُمُ الْغِطَاءُ وَبَانَ مَا وَرَاءَهُ الضَّرَّاءُ وَبَدَا لَكُمْ مِنْ رَبِّكُمْ مَا لَمْ تَكُونُوا تَحْتَسِبُونَ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ.

(٢٥) أَثَرُ خُطْبَتِهَا سَلاَمُ اللهِ عَلَيْهَا

(قَالَ:) فَلَمْ يُرَ بَعْدَ الْيَوْمِ الَّذِي قُبِضَ فِيهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَكْثَرُ بَاكِياً وَلاَ بَاكِيَةً مِنْ ذٰلِكَ الْيَوْمِ، وَارْتَجَّتِ الْمَدِينَةُ وَصَاحَ النَّاسُ، وَارْتَفَعَتِ الأَصْوَاتُ مِنْ دَارِ بَنِي عَبْدِ الْمُطَّلِبِ وَبَعْضِ دُورِ الْمُهَاجِرِينَ وَالأَنْصَارِ.

(٢٦) مَا جَرَى بَيْنَ أَبِي بَكْرٍ وَعُمَرَ بَعْدَ خُطْبَتِهَا سَلاَمُ اللهِ عَلَيْهَا

(٢٩) خِطَابُهَا مَعَ رَافِعِ بْنِ رِفَاعَةَ تَذْكُرُ غَدِيرَ خُمٍّ

ثُمَّ وَلَّتْ، فَأَتْبَعَهَا رَافِعُ بْنُ رِفَاعَةَ الزُّرَقِيُّ فَقَالَ لَهَا: يَا سَيِّدَةَ النِّسَاءِ، لَوْ كَانَ أَبُو الْحَسَنِ تَكَلَّمَ فِي هٰذَا الأَمْرِ وَذَكَرَ لِلنَّاسِ قَبْلَ أَنْ يَجْرِيَ هٰذَا الْعَقْدُ، مَا عَدَلْنَا بِهِ أَحَداً.

فَقَالَتْ لَهُ بِرِدَّتِهَا: إِلَيْكَ عَنِّي! فَمَا جَعَلَ اللهُ لأَحَدٍ بَعْدَ غَدِيرِ خُمٍّ مِنْ حُجَّةٍ وَلاَ عُذْرٍ.

(٣٠) شَكْوَاهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ

ثُمَّ انْكَفَأَتْ عَلَيْهَا السَّلاَمُ وَأَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ يَتَوَقَّعُ رُجُوعَهَا إِلَيْهِ وَيَتَطَلَّعُ طُلُوعَهَا عَلَيْهِ. فَلَمَّا جَاءَتْ وَدَخَلَتْ عَلَيْهِ وَاسْتَقَرَّتْ بِهَا الدَّارُ قَالَتْ لأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ:

يَا بْنَ أَبِي طَالِبٍ! إِشْتَمَلْتَ شِمْلَةَ الْجَنِينِ وَقَعَدْتَ حُجْرَةَ الظَّنِينِ؟ نَقَضْتَ قَادِمَةَ الأَجْدَلِ فَخَانَكَ رِيشُ الأَعْزَلِ!

هٰذَا ابْنُ أَبِي قُحَافَةَ يَبْتَزُّنِي نِحْلَةَ أَبِي وَبُلْغَةَ ابْنَيَّ. لَقَدْ أَجْهَدَ فِي خِصَامِي، وَأَلْفَيْتُهُ أَلَدَّ فِي كَلاَمِي، حَتَّىٰ حَبَسَتْنِي قَيْلَةُ نَصْرَهَا وَالْمُهَاجِرَةُ وَصْلَهَا وَغَضَّتِ الْجَمَاعَةُ دُونِي طَرْفَهَا، فَلاَ دَافِعَ وَلاَ مَانِعَ.

خَرَجْتُ كَاظِمَةً وَعُدْتُ رَاغِمَةً! أَضْرَعْتَ خَدَّكَ يَوْمَ أَضَعْتَ حَدَّكَ؟

وَقَدْ بَلَغَنِي، يَا مَعْشَرَ الأَنْصَارِ، مَقَالَةُ سُفَهَائِكُمْ، فَوَاللهِ إِنَّ أَحَقَّ النَّاسِ بِلُزُومِ عَهْدِ رَسُولِ اللهِ أَنْتُمْ، لَقَدْ جَاءَكُمْ فَآوَيْتُمْ وَنَصَرْتُمْ، وَأَنْتُمُ الْيَوْمَ أَحَقُّ مَنْ لَزِمَ عَهْدَهُ.

وَمَعَ ذٰلِكَ فَاغْدُوا عَلَى أَعْطِيَاتِكُمْ، فَإِنِّي لَسْتُ كَاشِفاً قِنَاعاً وَلاَ بَاسِطاً ذِرَاعاً وَلاَ لِسَاناً إِلاَّ عَلَى مَنِ اسْتَحَقَّ ذٰلِكَ، وَالسَّلاَمُ.

(٢٨) إِسْتِنْكَارُ أُمِّ سَلَمَةَ

(قال) فَأَطْلَعَتْ أُمُّ سَلَمَةَ رَأْسَهَا مِنْ بَابِهَا وَقَالَتْ:

أَلِمِثْلِ فَاطِمَةَ بِنْتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يُقَالُ هٰذَا؟ وَهِيَ الْحَوْرَاءُ بَيْنَ الإِنْسِ، وَالأُنْسُ لِلنَّفْسِ! رُبِّيَتْ فِي حُجُورِ الأَنْبِيَاءِ، وَتَدَاوَلَتْهَا أَيْدِي الْمَلاَئِكَةِ وَنَمَتْ فِي حُجُورِ الطَّاهِرَاتِ. نَشَأَتْ خَيْرَ مَنْشَأٍ وَرُبِّيَتْ خَيْرَ مُرَبًّى.

أَتَزْعُمُونَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَرَّمَ عَلَيْهَا مِيرَاثَهُ وَلَمْ يُعْلِمْهَا؟ وَقَدْ قَالَ اللهُ لَهُ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ.﴾ أَفَأَنْذَرَهَا وَجَاءَتْ تَطْلُبُهُ؟ وَهِيَ خِيَرَةُ النِّسْوَانِ وَأُمُّ سَادَةِ الشُّبَّانِ وَعَدِيلَةُ مَرْيَمَ ابْنَةِ عِمْرَانَ وَحَلِيلَةُ لَيْثِ الأَقْرَانِ. تَمَّتْ بِأَبِيهَا رِسَالاَتُ رَبِّهِ.

فَوَاللهِ لَقَدْ كَانَ يُشْفِقُ عَلَيْهَا مِنَ الْحَرِّ وَالْقَرِّ، فَيُوَسِّدُهَا يَمِينَهُ وَيَلْحَفُهَا بِشِمَالِهِ. رُوَيْداً! فَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِمَرْأًى لِغَيِّكُمْ، وَعَلَى اللهِ تَرِدُونَ. فَوَاهاً لَكُمْ وَسَوْفَ تَعْلَمُونَ.

أَصْبَحْتُ وَاللهِ عَائِفَةً لِدُنْيَاكُنَّ، قَالِيَةً لِرِجَالِكُنَّ، لَفَظْتُهُمْ بَعْدَ أَنْ عَجَمْتُهُمْ، وَشَنَأْتُهُمْ بَعْدَ أَنْ سَبَرْتُهُمْ.

فَقُبْحاً لِفُلُولِ الْحَدِّ وَخَوْرِ الْقَنَاةِ وَخَطَلِ الرَّأْيِ وَعُثُورِ الْجِدِّ وَخَوْفِ الْفِتَنِ!

وَلَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ.

لاَ جَرَمَ وَاللهِ لَقَدْ قَلَّدْتُهُمْ رِبْقَتَهَا وَحَمَّلْتُهُمْ أَوْقَتَهَا وَشَنَنْتُ عَلَيْهِمْ عَارَهَا.

فَجَدْعاً وَعَقْراً وَبُعْداً لِلْقَوْمِ الظَّالِمِينَ.

(٣٣) مَا الَّذِي نَقَمُوا مِنْ أَبِي الْحَسَنِ

وَيْحَهُمْ! أَنَّىٰ زَحْزَحُوهَا عَنْ رَوَاسِي الرِّسَالَةِ وَقَوَاعِدِ النُّبُوَّةِ وَمَهْبِطِ الرُّوحِ الأَمِينِ بِالْوَحْيِ الْمُبِينِ وَالطِّبِّينِ بِأَمْرِ الدُّنْيَا وَالدِّينِ؟ أَلاَ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ.

وَمَا الَّذِي نَقَمُوا مِنْ أَبِي الْحَسَنِ؟ نَقَمُوا وَاللهِ نَكِيرَ سَيْفِهِ وَقِلَّةَ مُبَالاَتِهِ لِحَتْفِهِ وَشِدَّةَ وَطْأَتِهِ وَنَكَالَ وَقْعَتِهِ وَتَبَحُّرَهُ فِي كِتَابِ اللهِ وَتَنَمُّرَهُ فِي ذَاتِ اللهِ عَزَّ وَجَلَّ.

(٣٤) خَسَارَةُ الأُمَّةِ بِغَصْبِ حَقِّ عَلِيٍّ عَلَيْهِ السَّلاَمُ

وَتَاللهِ لَوْ تَكَافُّوا عَنْ زِمَامٍ نَبَذَهُ إِلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لاَعْتَلَقَهُ؛ وَلَسَارَ بِهِمْ سَيْراً سُجُحاً لاَ يَكْلِمُ خِشَاشُهُ وَلاَ يَكِلُّ سَائِرُهُ وَلاَ يُتَعْتِعُ رَاكِبُهُ؛ وَلأَوْرَدَهُمْ مَنْهَلاً نَمِيراً رَوِيّاً صَافِياً فَضْفَاضاً تَطْفَحُ ضِفَّتَاهُ وَلاَ يَتَرَنَّقُ جَانِبَاهُ؛

إِفْتَرَسْتَ الذِّئَابَ وَافْتَرَشْتَ التُّرَابَ، مَا كَفَفْتَ قَائِلاً وَلَا أَغْنَيْتَ بَاطِلاً وَلَا خِيَارَ لِي!

لَيْتَنِي مِتُّ قَبْلَ هُنَيَّتِي وَدُونَ ذِلَّتِي! عَذِيرِيَ اللهُ مِنْهُ عَادِياً وَمِنْكَ حَامِياً.

وَيْلَايَ فِي كُلِّ شَارِقٍ! وَيْلَايَ فِي كُلِّ غَارِبٍ! مَاتَ الْعَمَدُ وَوَهَنَ الْعَضُدُ.

شَكْوَايَ إِلَى أَبِي وَعَدْوَايَ إِلَى رَبِّي.

اَللَّهُمَّ أَنْتَ أَشَدُّ مِنْهُمْ قُوَّةً وَحَوْلاً، وَأَشَدُّ بَأْساً وَتَنْكِيلاً.

(٣١) أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُخَفِّفُ عَنْهَا الآلَامَ

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ: لاَ وَيْلَ لَكِ، بَلِ الْوَيْلُ لِشَانِئِكِ. ثُمَّ نَهْنَهِي عَنْ وَجْدِكِ يَا ابْنَةَ الصَّفْوَةِ وَبَقِيَّةَ النُّبُوَّةِ. فَمَا وَنَيْتُ عَنْ دِينِي وَلاَ أَخْطَأْتُ مَقْدُورِي. فَإِنْ كُنْتِ تُرِيدِينَ مِنَ الْبُلْغَةِ فَرِزْقُكِ مَضْمُونٌ وَكَفِيلُكِ مَأْمُونٌ وَمَا أُعِدَّ لَكِ أَفْضَلُ مِمَّا قُطِعَ عَنْكِ، فَاحْتَسِبِي اللهَ.

فَقَالَتْ عَلَيْهَا السَّلَامُ: حَسْبِيَ اللهُ. وَأَمْسَكَتْ.

(٣٢) عِيَادَةُ نِسَاءِ الْمُهَاجِرِينَ وَالأَنْصَارِ لَهَا سَلَامُ اللهِ عَلَيْهَا

لَمَّا رَجَعَتْ فَاطِمَةُ سَلَامُ اللهِ عَلَيْهَا إِلَى مَنْزِلِهَا فَتَشَكَّتْ، وَكَانَ وَفَاتُهَا فِي هٰذِهِ الْمَرْضَةِ، دَخَلَ إِلَيْهَا النِّسَاءُ الْمُهَاجِرَاتُ وَالأَنْصَارِيَّاتُ عَائِدَاتٍ، فَقُلْنَ لَهَا: كَيْفَ أَصْبَحْتِ يَا بِنْتَ رَسُولِ اللهِ؟

فَحَمِدَتِ اللهَ وَصَلَّتْ عَلَى أَبِيهَا، ثُمَّ قَالَتْ:

(٣٦) إِنْذَارُهُمْ بِعَاقِبَةِ الإِغْتِصَابِ

أَمَا لَعَمْرُ اللهِ لَقَدْ لَقِحَتْ؛ فَنَظِرَةٌ رَيْثَمَا تُنْتَجُ، ثُمَّ احْتَلِبُوا طِلاَعَ الْقَعْبِ دَماً عَبِيطاً وَذُعَافاً مُمْقِراً. هُنَالِكَ يَخْسَرُ الْمُبْطِلُونَ وَيَعْرِفُ التَّالُونَ غِبَّ مَا أَسَّسَ الأَوَّلُونَ.

ثُمَّ طِيبُوا بَعْدَ ذٰلِكَ عَنْ أَنْفُسِكُمْ نَفْساً، وَاطْمَئِنُّوا لِلْفِتْنَةِ جَاْشاً، وَأَبْشِرُوا بِسَيْفٍ صَارِمٍ وَسَطْوَةِ مُعْتَدٍ غَاشِمٍ وَهَرْجٍ دَائِمٍ شَامِلٍ وَاسْتِبْدَادٍ مِنَ الظَّالِمِينَ، يَدَعُ فَيْئَكُمْ زَهِيداً وَجَمْعَكُمْ حَصِيداً.

فَيَا حَسْرَةً لَكُمْ! وَأَنَّى بِكُمْ وَقَدْ عُمِّيَتْ عَلَيْكُمْ، أَنُلْزِمُكُمُوهَا وَأَنْتُمْ لَهَا كَارِهُونَ؟

(٣٧) عُذْرٌ لاَ يُقْبَلُ بَعْدَ التَّقْصِيرِ

فَأَعَادَتِ النِّسَاءُ قَوْلَهَا عَلَيْهَا السَّلاَمُ عَلَى رِجَالِهِنَّ، فَجَاءَ إِلَيْهَا قَوْمٌ مِنْ وُجُوهِ الْمُهَاجِرِينَ وَالأَنْصَارِ مُعْتَذِرِينَ وَقَالُوا: يَا سَيِّدَةَ النِّسَاءِ، لَوْ كَانَ أَبُو الْحَسَنِ ذَكَرَ لَنَا هٰذَا الأَمْرَ مِنْ قَبْلِ أَنْ نُبْرِمَ الْعَهْدَ وَنُحْكِمَ الْعَقْدَ لَمَا عَدَلْنَا عَنْهُ إِلَى غَيْرِهِ.

فَقَالَتْ عَلَيْهَا السَّلاَمُ: إِلَيْكُمْ عَنِّي، فَلاَ عُذْرَ بَعْدَ تَعْذِيرِكُمْ وَلاَ أَمْرَ بَعْدَ تَقْصِيرِكُمْ.

وَلأَصْدَرَهُمْ بِطَاناً قَدْ تَخَيَّرَ لَهُمُ الرِّيَّ، غَيْرَ مُتَحَلٍّ مِنْهُ بِطَائِلٍ إِلاَّ بِغَمْرِ النَّاهِلِ وَرَدْعَةِ سَوْرَةِ السَّاغِبِ؛ وَلَفُتِحَتْ عَلَيْهِمْ بَرَكَاتٌ مِنَ السَّمَاءِ وَالأَرْضِ.

وَلَكِنَّهُمْ بَغَوْا فَسَيَأْخُذُهُمُ اللهُ بِمَا كَانُوا يَكْسِبُونَ، وَالَّذِينَ ظَلَمُوا مِنْ هٰؤُلاَءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ.

(٣٥) مَنِ الَّذِي اسْتَبْدَلُوهُ بِعَلِيٍّ عَلَيْهِ السَّلاَمُ

أَلاَ هَلُمَّ فَاسْمَعْ وَمَا عِشْتَ أَرَاكَ الدَّهْرُ عَجَباً، وَإِنْ تَعْجَبْ فَقَدْ أَعْجَبَكَ الْحَادِثُ. إِلَى أَيِّ نَحْوٍ اتَّجَهُوا؟ وَإِلَى أَيِّ سِنَادٍ اسْتَنَدُوا؟ وَعَلَى أَيِّ عِمَادٍ اعْتَمَدُوا؟ وَبِأَيَّةِ عُرْوَةٍ تَمَسَّكُوا؟ وَعَلَى أَيَّةِ ذُرِّيَّةٍ أَقْدَمُوا وَاحْتَنَكُوا؟ وَلِمَنِ اخْتَارُوا وَلِمَنْ تَرَكُوا؟ لَبِئْسَ الْمَوْلَىٰ وَلَبِئْسَ الْعَشِيرُ، وَبِئْسَ لِلظَّالِمِينَ بَدَلاً.

إِسْتَبْدَلُوا وَاللهِ الذُّنَابَىٰ بِالْقَوَادِمِ، وَالْحَرُونَ بِالْقَاحِمِ، وَالْعَجُزَ بِالْكَاهِلِ.

فَرَغْماً لِمَعَاطِسِ قَوْمٍ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً! أَلاَ إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لاَ يَشْعُرُونَ.

وَيْحَهُمْ! أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لاَ يَهِدِّي إِلاَّ أَنْ يُهْدَى؟ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ؟

THE SERMON
OF
LADY FATIMAH AL-ZAHRAA
PEACE BE UPON HER

ARABIC, ENGLISH, AND FARSI

Prepared by
Ansariyan Publications

(1) LADY FATIMAH APPEARS IN THE MOSQUE

When Lady Fatimah was informed that Abu Bakr had decided to deprive her of Fadak (a garden gifted to her by her father) and discharged the supervisor she had appointed to take charge of that garden, she wrapped her head with her yashmak and her body with her garment, and came, accompanied by a group of her bondwomen and some women from her clan, towards the Mosque so hurriedly and angrily that the margins of her garment were pulled on the ground and, sometimes, she trod on these margins. Her manner of walking was not different from the Holy Prophet's by any means.

When she entered the Mosque where Abu Bakr, surrounded by a group of Muhajirun (the earlier Muslims of Mecca who emigrated to Yathrib) and Ansar (the Muslims of Yathrib who supported the Holy Prophet and the earlier Muslims of Mecca), sat, a curtain was let hang down between her and the people attending there. She therefore sat down.

Immediately after that, she moaned so bitterly that all hearts were shaken, all eyes started shedding tears, and all people started weeping and wailing. As a result, all the attendants trembled of heavy weeping.

She kept silent for a while. When the sobbing of the attendants calmed down and their fury reclined, she began her speech with statements of praising and thanking Allah and invoking His blessings upon the Holy Prophet. Once she began, the attendants began to weep over again. When they kept silent, she continued, saying,

(2) PRAISE AND THANKS BE TO ALLAH

I begin with praising Him Who is the worthiest of being praised, giving bestowals, and being glorified:

Praise be to Allah for that which He bestowed (upon us), thanks be to Him for all that which He inspired, commended is His Name for that which He provided

slave and messenger whom He chose prior to sending him and named him before sending him when creatures were still concealed in that which was transcendental, guarded from that which was appalling, and associated with the termination and nonexistence. For Allah the Exalted knew that which was to follow, comprehended that which will come to pass, and realized the place of every event.

Allah has sent him (Muhammad) as perfection for His commands, a resolution to accomplish His rule, and an implementation of the decrees of His Mercy.

So, he found the nations to vary in their faiths, devotedly submissive to their fires (they used to worship), worshipping their idols, and denying Allah despite their knowledge of Him.

Therefore, Allah illuminated their darkness with my father Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He (my father) revealed guidance among the people; so, he delivered them from being led astray, led them away from misguidance, guided them to the proper religion, and called them to the straight path.

Then, Allah decided to grasp his soul with a merciful, compassionate, and preferential grasping, for He desired for to be saved from the exhaustion of this world, to be delivered from the burdens, and to be surrounded by devoted angels, the satisfaction of the All-forgiving Lord, and the nearness of the powerful King.

May the blessings of Allah be upon my father—His prophet, trustee on His revelations, choicest, and best of His creatures. Blessings, peace, mercy, and benedictions of Allah be upon him.

(4) LADY FATIMAH'S ADDRESS TO MUHAJIRUN

form prevalent favors which He created, abundant benefactions which He offered, and perfect grants which He presented.

I praise Him for such benefactions that their number is much too plentiful to compute, bounties too vast to measure, and their limit was too distant to realize. He recommended to them (His creatures) to gain more (of His benefaction) by being grateful for their continuity. He ordained Himself praiseworthy by giving generously to His creatures and urged them to ask Him for giving them their likes.

I bear witness that there is no god but Allah Who is One without partner; a statement which sincere devotion is made to be its interpretation, hearts guarantee its continuation, and illuminated in the minds is its sensibility. He cannot be perceived with vision nor can He be described with tongues nor can imagination surround His state.

He originated things but not from anything that existed before them and created them without examples to follow. Rather, He created them with His might and dispersed them according to His will, not for a need did He create them nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him, and to exalt His decrees.

He then made the reward for His obedience and punishment for his disobedience so as to protect His creatures from His Wrath and amass them into His Paradise.

(3) THE HOLY MESSENGER AND THE STAGES OF CONVEYING HIS MESSAGE

I too bear witness that my father, Muhammad, is His

nation, made our (divinely ordained) leadership to be safeguard from disunity, made jihad (struggle) to be strengthening of Islam, made patience to be a helping course for deserving the (divine) reward, made enjoinment of the right to be public welfare, made the forbiddance of the wrong to be sanitization of the religion, made kindness to the parents to be safeguard from wrath, made maintaining close relations with one's kin to be a cause for a longer life and multiplying the number of descendants, made retaliation to be a cause for sparing blood (from shedding), made fulfillment of vows to be subjecting oneself to forgiveness, made completion of weights and measures to be a cause of preventing from withholding the others' dues, made forbiddance from drinking wines to be an exaltation from atrocity, made avoiding defaming the married women to be a veil from curse, made abandoning theft to be a reason for deserving chastity, made disdaining devouring the properties of the orphans and seizing them unlawfully to be immunity against wrongdoing, made warning against adultery to be protection against divine contempt, made issuing fair and just verdicts to be entertainment for the subjects, and made abandonment of wrongness in issuing laws to be confirmation of the divine threat.

Allah has also prohibited polytheism so that one can devote himself to His Lordship. Therefore, fear Allah as He should be feared and die not except in a state of Islam. Never turn back in retreat. Obey Him in which He has commanded you to do and that which He has forbidden. Follow knowledge and adhere to it, for surely those truly fear among His servants who have knowledge.

So, praise Allah through Whose grandeur and light all those who are in the skies and in the earth seek medium to Him. We are verily His medium for His

AND ANSAR

Lady Fatimah then turned to the crowd and said:

Surely, you are Allah's slaves at His command and prohibition. You are the bearers of His religion and revelations. You are Allah's trusted ones with yourselves and His envoys to the nations around you. Amongst you does He have righteous authority and a covenant He brought unto you.

(5) THE QUR'AN AND THE PROPHET'S HOUSEHOLD

We are an heir He left amongst you and with us is the eloquent Book of Allah, the truthful Qur'an, the brilliant light, and the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest, and its followers are blessed by it.

It leads its adherents to goodwill and hearing it leads to salvation. With it are the bright divine authorities achieved, his manifest determination acquired, and his prohibited decrees avoided.

His manifest evidence is recognized, his satisfying proofs made apparent, his permissions granted, and his laws written.

(6) THE SECRETS OF ALLAH'S LAWS

So, Allah made belief to be purification for you from polytheism, made prayer to be an exaltation for you from conceit, made alms to be purification for the soul and a cause of growth in subsistence, made fasting to be an implantation of devotion, made pilgrimage to be a construction of religion, reviviscence of the Prophetic traditions, and proclamation of the religious code of Islamic law, made justice to be harmony of hearts and consolidation of the religion, made obeying us (the Prophet's Household) to be management of the

its dawn, truth uncovered its genuineness, the voice of the religious authority spoke out loud, the evil discords were silenced, the evil inspirations of Satan hold their tongues, the crown of hypocrisy plunged, and the ties of infidelity and dissension were untied. So, you spoke the statement of devotion (to Allah) owing to a set of shining, sharp-edged swords.

You were on the edge of a hole of fire, but He saved you from it through my father. You were serving idols, raffling with arrows, (you were) the drink of the thirsty one, the opportunity of the desiring one, the firebrand of him who passes in haste, and the step for feet to tread on. You used to drink from the water gathered on roads, eat jerked meat. You were despised outcasts always in fear of abduction from those around you.

(9) ALI'S ROLE IN CONVEYING THE DIVINE MESSAGE

Yet, Allah rescued you through my father Muhammad after much ado, and after he was confronted by brute men, Arab beasts, and demons of the people of the Book who, whenever they ignited the fire of war, Allah extinguished it and whenever the thorn of the devil appeared or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother Ali, who would not come before he trod its wing with the sole of his feet and extinguished its flames with his sword. Ali was steadfast in the way of Allah, hardworking for His sake, diligent in His affair, near to the Messenger of Allah, a chief among Allah's intimate saints, setting to work briskly, sincere, earnest, and no blame of any blamer stops him (from serving Allah and the truth).

On the other hand, you were in affluence and comfort, feeling calm and happy, feeling safe in your

creatures. We are the Household of His Messenger. We are His elite ones and the objects of His sanctity. We are the argument of His Unseen Knowledge and the inheritors of His prophets.

(7) BE INFORMED THAT I AM FATIMAH!

Lady Fatimah then added:

O People! Be informed that I am Fatimah and my father is Muhammad. I say that repeatedly and initiate it continually. I say not what I say mistakenly nor do I do what I do aimlessly nor am I one of those who tell lies. So, listen to me with wakeful hearings and comprehending hearts.

(8) THE PROGRESS OF THE PROPHET'S MESSAGE

She then remarked:

"In the Name of Allah; the Compassionate, the Merciful. Now hath come unto you an Apostle from amongst yourselves. It grieves him that you should perish. Ardently anxious is he over you. To the believers he is most kind and merciful."

Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women and he is the brother of my cousin (Ali) rather than any of your men. What an excellent identity he was.

Thus, he propagated the Message by coming out openly with the warning, and while inclined away from the path of the polytheists (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching.

He destroyed idols and defeated heroes until their group fled and turned their backs. So, night revealed

visible, and its commands are evident. Nevertheless, indeed you have cast it behind your backs!

What! Do you—woe unto you—detest it? Or according to something else do you wish to rule? Evil would be the exchange for the wrongdoers! "And if anyone desires a religion other than Islam (submission to Allah), never will it be then accepted from him, a in the hereafter, he will be in the ranks of those who have lost." Surely, you will not have been awaited until its stampede seized and it became obedient. You then started arousing its flames, instigating its coal, complying with the call of the misleading devil, quenching the light of the manifest religion, and abandoning the traditions of the choicest Prophet.

You concealed sips on froth and proceeded towards his (i.e. the Prophet) kin and children in swamps and forests (meaning you plot against them in deceitful ways), but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens.

(11) FADAK AND THE PROPHET'S INHERITANCE

Yet, now, you claim that there is neither inheritance nor share for us! What! "Do they then seek after a judgment of the Days of ignorance? Who is better than Allah for judgment to a people who have certainty in their belief?" Do you not know? Yes, indeed it is as obvious as the sun in the noon to you that I am his daughter.

O Muslims, will my inheritance be usurped? O son of Abu Quhafah, where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely, you have come up with an unprecedented thing. Truly, an amazing thing have you brought, out of your challenge of disregarding the kinship (of the Prophet) and breaching your pledge to him!

comfortable lives, eating the extra and drinking pure water; waiting for us to meet disasters, awaiting the spread of news, falling back in battles, and taking to your heels at times of fighting.

(10) THE PEOPLE'S REALITY REVEALED AFTER THE PROPHET'S DEPARTURE

Yet, when Allah chose for His Prophet the dwell of His prophets and the abode of His sincere servants and fulfilled His promise to him, the malice of hypocrisy appeared on you, the garment of faith tattered, its shirt ragged, its bone emaciated, and its decayed bones perished.

Meanwhile, the straying ones spoke out after they had been unwillingly suppressed, the sluggish ignorant came to the front and brayed, and the camel of the vain-doers wiggled its tail in your courtyards.

Thus, Satan stuck his head from his hiding place and called upon you; he therefore found you responsive to his invitation and submissive to his deceits. He then aroused you and found you having already aroused weightless. He provoked you to fury and found you having already been furious (against us). You therefore marked camels other than yours and led them to drinking places other than yours.

This has been so while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A quick undertaking as you claimed, aimed at preventing discord (trial). Surely, they have fallen into trial already! Indeed, Hell surrounds the unbelievers.

How far it is from you! How will you do then, and how are you then perverted? For Allah's Book is still amongst you. Its affairs are apparent, its rules are manifest, its signs are dazzling, its restrictions are

shall not benefit you to regret your actions then! For every Message, there is a time limit. Soon shall you know who will be inflicted with torture that will humiliate him and who will be confronted by an everlasting punishment.

(12) LADY FATIMAH'S POETIC COMPLAINT TO THE HOLY PROPHET

Lady Fatimah then turned her face towards her father's tomb and said with tearful eyes:

After you departed, new events and confused ordeals appeared!

Had you been here to witness them, tribulations would not have been so much.

We have lost you like the lands' losing rainfall and your people have become disordered; so, be witness and never be absent!

Every people have relatives and a standing with the God—a standing that is preferred to the standings of the relatives of all other people.

Some men showed the hidden in their breasts against us once you left and dust screened between you and us.

Some men frowned in our faces and others belittled us when we lost you, and the whole earth was usurped from us.

He who has been in charge of wronging us will certainly realize on the Resurrection Day how he will be turned.

You were a full moon and a light illuminating all things.

Books were revealed to you from the Lord of Mightiness.

Gabriel used to entertain us with the verses. But, now, you have been lost and all welfare is now obscured.

The earth, vast as it is, was straitened for me, and your two grandsons have been treated so unjustly that I am too tired to bear it.

Do you intentionally dare to abandon the Book of Allah and cast it behind your back? Allah, the Blessed and Exalted, says, "And Solomon inherited David." Narrating the story of Zachariah and John, He says, "So, give me an heir as from thyself (one that) will inherit me and inherit the posterity of Jacob."

He also says, "The kindred by blood have prior rights against each other in the Book of Allah."

He also says, "Allah thus directs you as regards your children's inheritance to the male, a portion equal to that of two females'."

He also says, "If he leaves any goods that he makes a bequest to parents and next of kin, according to reasonable usage. This is due from the pious ones."

You now claim that I have no share from my father nor do I inherit him as if there is blood relation between him and I! What! Did Allah reveal a (Qur'anic) verse regarding you from which He excluded my father? Or do you say, "These (Fatimah and her father) are the people of two faiths; therefore, they do not inherit each other?!"

Are we, me and my father, not a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Qur'an than my father and my cousin (Ali)?

So, here you are! Take it! Ready yourself for its nose rope and saddle! But it shall accompany you in your grave and encounter you on the day of your resurrection and gathering. Then, what a wonderful judge Allah will be, what a wonderful claimant Muhammad will be, and what a day the Resurrection Day will be!

In but a little while, you shall be perverted. At the time of the Hour, the wrongdoers shall lose. Then, it

mender cannot be found, the earth has become gloomy for his departure, the choicest ones of Allah have been depressed for losing him, the sun and the moon have been eclipsed, the stars have dispersed for this calamity, hopes have been seized, mountains have submitted, properties have been devoured, sanctity has been violated, inviolability has been subjugated, the people have been forced to apostasy, darkness has cast shadow over all things, and the truth has been put to death.

Therefore, this is, by Allah, the most astounding affliction and the gravest calamity. There is not an affliction like it nor will there be any sudden misfortune as surprising as this.

The Book of Allah announced in the courtyards (of your houses) in the place where you spend your evenings and mornings a call, a cry, a recitation, and verses in order. It had previously come upon His Prophets and Messengers, for it is a decree final and predestination fulfilled:

"Muhammad is not but an apostle. Many were the apostles that passed away before him. If he died or was slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah, but Allah (on the other hand) will swiftly reward those who serve Him with gratitude."

(14) LADY FATIMAH IS WRONGED BEFORE ALL EYES AND ALL HEARINGS!

O sons of Qaylah,[1] will I be usurped the inheritance

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[1] Qaylah, the daughter of Kahil, is the foremother of the two clans of al-Aws and al-Khazraj; i.e. Ansar.

Were I stricken with death before your departure and before dust prevented us from seeing you.

We are now afflicted with a misfortune that no anxious one, neither Arab nor non-Arab, has ever faced.

We will keep on weeping you as long as we are alive and as long as we have eyes capable of shedding heavy tears.

Adding to these verses, she said,

I was under protection as long as you lived. I used to walk in wastelands freely since you were my wing.

But, today, I surrender to the lowly, guard myself against him, and ward off him who oppresses me with my hand.

Whenever a turtledove weeps on a twig out of grief in evening, I weep in morning.

(13) LADY FATIMAH'S ADDRESS TO ANSAR

Lady Fatimah then turned towards the Ansar and said:

O you people who survived among the supporters! O strong defenders of the nation! O embracers of Islam! What is this shortcoming in supporting me? What is this retreat in aiding me? What is fragility in upholding my due? What is this slumber against the injustice being done toward me?

Is it not that the Messenger of Allah, my father, used to say, "A man is upheld (i.e. remembered) through his children"?

How quick you have violated his orders! How soon you have plotted against us? But you still are capable of helping me in my attempt and powerful enough to help me in that which I request and in my pursuit of it.

Do you say that Muhammad has passed away? Surely, this is a great calamity. I swear it by Allah. Its fissure is too big to treat, its rip is too wide to repair, its

the expulsion of the Messenger, and they attacked you first? Do you fear them? But Allah is most deserving that you should fear Him, if you are believers."

(16) THE PEOPLE DISAPPOINT THE RIGHT

Verily, I do see, by Allah, that you have leaned to easy living, driven away the one who is the worthiest of holding power over you, secluded yourselves to meekness, and replaced affluence with poverty. You have therefore transferred your allegiance from the religion, averted that which you had preserved, and vomited that which you had found delicious.

"If you show ingratitude, you and all on earth together, yet, Allah is free of all wants and worthy of all praise. Has not the account reached you of those before you, of the people of Noah and Ad and Thamoud, and those after them? None knows them but Allah. Their messengers come to them with clear arguments but they thrust their hands into their mouths and said, 'Surely, we deny that with which you are sent, and most surely, we are in serious doubt as to that to which you invite us.'"

(17) SHAME ON AND HELL TO THOSE WHO DISAPPOINT THEIR PROPHET'S DAUGHTER!

Surely, I have said all that which I have said with full knowledge that you intend to forsake me and with full awareness of the betrayal that your hearts sensed.

However, this (i.e. my statement) is the overflow of a soul, the effusion of fury, the impatience to bear the ordeal, the despair of support, the dissemination of what is in the chest, and the presentation of the argument (against you).

Hence, here it is! Burden it (i.e. leadership) on your backs like the burden on the back of an ill she-camel,

of my father while you hear and see me and while you are sitting and gathered around me?

You are included with my call and meant in this issue of mine, while you are numerous and well-equipped and you have enough means, power, weapons, and shields (to defend me). Yet, the call reaches you but you do not answer and the cry comes to you but you do not come to help! This is so while you are characterized by struggle and known for goodness and welfare!

You are also the selected group, the best ones chosen by the Messenger for us, the Prophet's Household. You fought the Arabs, bore all affairs, withstood fatigue and exhaustion, struggled against the nations, and resisted their heroes. You would stop only when we stop and you would carry out whenever we would order you.

This lasted until the affairs were made stable for you, the quern of Islam rolled as you liked, days brought forth their fruits, the twang of polytheism was broken, the fury of lie was made to calmed down, the fires of war were extinguished, the calls to chaos were put down, and the system of the religion was well-ordered.

(15) FIGHT AGAINST THE HEADS OF UNBELIEF

Thus, why have you become confused after clearness, concealed matters after announcing them, turned on your heels after daring, associated other gods with Allah after believing in Him, and acted cowardly, after your having been courageous, towards the people who breached their oaths after they had made agreement and reviled your religion?

"Fight against the heads of unbelief, for they have no binding oaths, so that they may desist. What! Will you not fight the people who broke their oaths, aimed at

for the unbelievers. If we want to present him, we will find that he is your father other than any other woman and your cousin's brother other than any other intimate man. He (i.e. the Prophet) preferred him (i.e. Ali) to all other intimate friends and the latter helped him manage the great matter.

No one loves you save the lucky and no one hates you save the wretched. You are the blessed progeny of Allah's Messenger, the well-chosen ones, our guides to goodness, and our path to Paradise."

(20) THE FABRICATED TRADITION: THE PROPHET LEAVES NO HERITAGE!

Abu Bakr continued, "You -the best of women and the daughter of the best of prophets- are truthful in your sayings and excellent in reason. You shall be neither driven back from your right nor warded off from your honesty.

By Allah, I swear that I have never violated the opinion of Allah's Messenger nor have I ever done anything beyond his permission. The guide never forges lies against his people.

You have said so eloquently and spoken so much that you have mentioned things that must not be said. I now call Allah to witness—and Allah is sufficient as Witness—that I did hear the Messenger of Allah saying, 'We, the groups of prophets, do not leave behind us as heritage neither gold nor silver nor lands nor houses nor estates; rather, we only leave as heritage books, wisdom, knowledge, and prophethood. Whatever consumable thing we leave must be supervised by the authority that comes after us who is allowed to judge about it according to what he sees.'

Accordingly, we have decided to use that which you are demanding with for supplying the Muslims with horses and weapons by which they may confront the enemies, struggle against the unbelievers, and fight back the corruptive rebels. This decision was made on the consensus of the Muslims and not by my own opinion. I have never been opinionated.

which has a thin hump, a decayed bone, a feeble spine, and a pierced hoof. Its shame will be on you forever and you will be marked with the wrath of the All-omnipotent God and with the endless disgrace that will lead you to "the Fire kindled by Allah, which mounts right to the hearts. It shall be made into a vault over them in columns outstretched."

Verily, Allah witnesses what you are doing and soon will the unjust assailants know what vicissitudes their affairs will take!

(18) I AM THE DAUGHTER OF YOUR PROPHET!

I am the daughter of a warner (i.e. the Prophet) to you against a severe punishment. So, scheme your worst against me, all of you, and give me no respite. Do whatever you can and so will we, and wait and we shall wait.

O our Lord, judge between our people and us, for You are the best of all judges. "Soon will the unbelievers know who gets home in the end."

"Say, 'Work! Soon will Allah observe your work and His Messenger and the believers.'"

"Every man's fate We have fastened on his own neck."

"Then shall anyone who has done an atom's weight of good see it, and anyone who has done an atom's weight of evil shall see it."

Soon shall you discover that as if the matter has been too short.

(19) ABU BAKR'S ANSWER TO LADY FATIMAH

Answering Lady Fatimah, Abu Bakr said, "True are your words, daughter of Allah's Messenger! You father was compassionate, noble, caring, and merciful to the believers while he was painful chastisement and unbearable punishment

help can be sought.

These are two prophets. You have already known that prophethood cannot be inherited; rather, whatever beyond it is inheritable. Why am I then deprived of my father's inheritance? Has it been revealed in the Book of Allah that Fatimah, the daughter of Muhammad, is excluded! If there is so, then show it to me so that I may be satisfied with it!

(23) ABU BAKR'S ANSWER TO LADY FATIMAH

Answering her, Abu Bakr said, "O daughter of Allah's Messenger, you are the very essence of argument and the very word of wisdom. I cannot answer you and I cannot drive you away from your right sagacity. Rather, Muslims stand between you and me in this issue. They have entrusted me with the authority I am enjoying. According to their unanimity, I took what I took without showing arrogance or despotism and without taking anything for myself, which is not my due. They all testify to this."

(24) LADY FATIMAH'S BLAMEFUL WORDS TO THE MUSLIMS

Lady Fatimah then directed her address to the people and said:

O groups of Muslims who rush towards uttering falsehood and are indifferent to disgraceful and losing actions! Do you not earnestly seek to reflect upon the Qur'an, or are your hearts isolated with locks? Nay! On your hearts is the stain of the evil, which you committed. It has therefore seized your hearings and sights. Evil is that, which you justified, cursed is that which you reckoned, and wicked is what you have taken for an exchange!

By Allah, you shall find bearing it to be a great burden and its consequence disastrous. That will be on the day when the cover is removed and what wrath that is

However, this is my situation and property; they are yours and at your disposal. We shall never conceal them from you nor shall we store them away from you.

Verily, you are the doyenne of your father's nation and the blessed tree of your descendants. Your property shall not be usurped against your will nor can your name and lineage be defamed. Your judgment shall be executed in all that which I possess. Then, do you think that I violate your father's will?"

(21) LADY FATIMAH'S ANSWER TO ABU BAKR

Answering him, Lady Fatimah said:

> Glory be to Allah! How strange! My father, the Messenger of Allah, would never abandon Allah's Book or violate its commands. Rather, he used to follow its decrees and adhere whatever came in its chapters. So, do you unite with treachery justifying your acts with fabrications? Indeed, this act of you that you are now doing after his departure is similar to the treacherous acts that were plotted against him during his lifetime.

(22) THE QUR'AN OPENLY PROCLAIMS THE INHERITANCES OF PROPHETS

Behold! This is Allah's Book—a just judge and a decisive speaker—saying, "One who will truly inherit Me and inherit the posterity of Jacob. (19:6)"

It also says, "Solomon inherited David. (27: 16)"

Thus, He—Glory be to Him—made clear that which He made shares of all heirs, decreed from the amounts of inheritance, allowed for males and females, and eradicated all doubts and ambiguities pertaining to this issue which existed with the bygones.

Nay! But your minds have made up a tale that may pass with you! But for me, patience is most fitting against that which you assert. It is Allah alone whose

(27) ABU BAKR THREATENS THE PEOPLE

Abu Bakr then ordered his caller to call on people to attend a congregational prayer. Once people gathered, he climbed the minbar (i.e. a pulpit in the mosque from which speeches are delivered), praised and thanked Allah, and said, "O people, what is this listening to every saying and what are these hopes you are declaring as you are listening to these sayings? Where were these hopes during the lifetime of your prophet?

Whoever heard something should declare it and whoever witnessed when such things were said should speak up. Nay! It is only like the fox whose witness is none but its tail. May Allah curse it although Allah has actually cursed him who calls to seditious matters and demands with reselecting a vicegerent (of the Prophet). He who says so intends nothing but tumult after the matter has been already decided, just like a harlot whose dearest folks are the wickedest among them.

Had I wanted to say, I would have said many things, and if I speak, I will unveil many facts. However, I am keeping silent as long as you leave me alone. You are using the boys and rallying the women (against me).

O groups of Ansar, I have been informed about the words of the mindless ones among you. By Allah I swear that the worthiest people of abiding by the traditions of Allah's Messengers are you, because you sheltered and supported him when he came to you. Today, you are supposed to be the first to abide by your covenants with him.

Nevertheless, go for your business. I will not unveil any mask and I will not extend the hand and the tongue of harm to anyone except those who deserve it."

(28) UMMU-SALAMAH DENIES

Ummu-Salamah (the Prophet's virtuous wife) took her head out of the door of her chamber and said, "Are such words being said about Fatimah, the daughter of Allah's Messenger?

behind it will appear to you. When you will be confronted by Allah with that which you could never have expected, there will perish those who stood on falsehoods.

(25) CONSEQUENCES OF LADY FATIMAH'S SPEECH

Since the day of the Holy Prophet's departure, a bigger number of weepers, both men and women, has never been seen after this day on which Lady Fatimah delivered her speech. Moreover, the whole city was shaken out of grievance and people began to cry out. Voices of lamentation were heard from the houses of the descendants of Abd al-Muttalib and other houses of some Muhajirun and Ansar.

(26) ABU BAKR AND UMAR AFTER LADY FATIMAH'S SPEECH

When Abu Bakr was informed of this consequence, he said to Umar, "Well done! What would have harmed you if you had let me do what I had intended to do? I could have reconditioned the matter and amended it. Was it not better for us to do so?"

Umar answered, "No, this would have weakened your authority and caused your situation to be outweighed. I have done so only out of my sympathy with you."

Abu Bakr said, "Woe be to you! What will we do with Muhammad's daughter after all people have realized the reality of what she is demanding with and the reality of our treacherous attitude to her?"

Umar answered, "It was no more than a tempest that went away and a moment that came to an end. The matter is now as if what happened had not happened. You may ascribe to me whatever consequence that will happen."

Showing admiration to Umar, Abu Bakr put his hand on his shoulder and said, "O Umar, too many are the troubles that you have relieved me of."

(30) LADY FATIMAH COMPLAINS TO IMAM ALI

Lady Fatimah then returned home where Imam Ali was expecting her coming any moment and looking forward to seeing her.

When she came to him and settled down in her house, she said to him:

O son of Abu Talib, you have rolled yourself with your dress like a fetus and sat like the sitting of an accused one! In the past, you clipped the front feathers of the heroes (making them unable of flying) but today, those of small feathers are overcoming you!

This is the son of Abu Quhafah; he is unjustly depriving me of my father's gift to me and my son's heritage. He has been so rule in disputing with me and so vehement in refuting my words. Meanwhile, the sons of Qaylah failed to support me and the emigrants (Muhajirun) disregarded their relations with me. All of them therefore cast their sights down against me. I found no defender and no protector.

When I left, I was trying to suppress my rage, and when I came back, I have been forced to come back. You made humble your face on the day when you caused your power to be deemed feeble. You used to prey on wolves, but you are today lying on the ground. You have neither stopped those who spoke nor done anything useful. You left me no choice.

Had I been dead before this day on which I have to endure wronging and this day of humiliation of me. Allah may find me an excuse for this wording with you and find you one for your failing to defend me.

Woe to me at every sunrise! Woe to me at every sunset! The supporter has died and the helper has become weak! My complaint is to my father and my

She is verily the Paradisiacal being among the human beings and the entertainment of souls. She was brought up in the laps of the prophets, handed over from the hand of one angel to the hand of another, grown in the laps of immaculate ladies, raised the best raising at all, and reared the best rearing at all. Are you now claiming that Allah's Messenger deprived her of her inheritance without letting her know that? Nay! Allah has said to him, 'Warn your nearest relations.' Did he warn her but she came to ask for what she had been warned against? Nay! She is the best of all women, the mother of the masters of the youth, the equivalent of Mary the daughter of Imran, and the wife of the lion before his opposites. Through her father, the messages of his Lord have been completed.

By Allah I swear that her father used to fear for her from hot and cold weathers. He therefore used to make his right arm as pillow for her and his left hand as her blanket. Slow down! Allah's Messenger is watching your transgressions and to Allah you all shall be returned. Woe to you and you shall certainly know."

(29) LADY FATIMAH REMINDS OF THE EVENT AT GHADIR KHUMM

Lady Fatimah then left. Rafi' ibn Rifa'ah al-Zurfi followed her and said, "O doyenne of all women. Had Abul-Hasan spoken about this issue and mentioned these things to people before this pledge of allegiance (to Abu Bakr) was made, we would have never chosen anyone else over him."

Answering him, Lady Fatimah said:

> Go away! Allah will never accept any excuse or justification from anyone after that event at Ghadir Khumm.

before for them, that Allah became displeased with them and in chastisement shall they abide. 5/80"

Certainly, I have girt them with its noose, burdened them with its load, and waged its raid on them. So, may the unjust people be killed, cursed, and damned.

(33) WHAT FOR DO THEY HATE ABUL-HASAN?

Woe unto them! Whereto did they move it from the position of the mission, the bases of the prophethood, and the place of descent of the Trustworthy Spirit, who used to come with the clear-cut revelation and who is aware of life and religion's affairs? That was the great loss.

What did they deny from Abul-Hasan (Ali)? Yes, by Allah, they denied the beating of his sword, his carelessness about his death, his stout strokes, his deadly assaults, his full acquaintance with the Book of Allah, and his anger for the sake of Allah.

(34) THE PEOPLE LOST TOO MUCH WHEN ALI'S RIGHT WAS USURPED

By Allah, if they turned away from the rein, which the Prophet had handed over to him (i.e. Imam Ali), he would catch it tenderly and he would lead them in a gentle movement in which neither the walker fags nor the rider shakes. He would also lead them to a fresh, flowing, pure, and abundant fount whose two banks are overflowing and whose two sides are never become turbid. Then, he would return them with satiety while he himself would not profit of anything but a little just to break his acute thirst and hunger. If they did so, they would be granted blessings from the heavens and the earth.

Nevertheless, they have chosen to transgress; therefore, Allah will seize them on account of what

protest is to my Lord.

O Allah, You are verily more powerful and mightier than they are, and You are stronger in might and stronger in inflicting punishment.

(31) IMAM ALI ALLEVIATES LADY FATIMAH'S GRIEVANCES

Answering her, Imam Ali said, "No woe should be to you; rather, all woe should be to your opponents. Now, abate your grievance, O daughter of the best of all and the remaining part of prophethood. I have never been weak with regard to my religion and I have never misused my power. If you want to guarantee your sustenance, then your sustenance is guaranteed and your sponsor is secured. What is prepared for you is definitely better than what has been deprived of you. So, choose Allah as the one and only sufficient for you."

Hearing these words, Lady Fatimah said:

Allah is sufficient for me.

She then kept silent.

(32) WOMEN OF THE MUHAJIRUN AND ANSAR VISIT LADY FATIMAH

When Lady Fatimah returned home, she fell sick. This was her final sickness because of which she departed life later on.

Women of the Muhajirun and Ansar visited her and said, "How are you this morning, daughter of Allah's Messenger?"

She answered:

By Allah, I have become resenting your world and detesting your men. I have cast them away after testing them and hated them after examining them. Thus, away with the men of playing after seriousness, striking the soft rocks, slackening the spears, the foolishness of judgments, and deviation of fancies! "Certainly, evil is that which their souls have sent

Rejoice at a sharp sword, an assault of a tyrant enemy, general commotion, and despotism, which will make your victuals so insignificant and your gathering separate.

Alas, what a pity! How will you be while it has been obscured to your sights? Shall we then force you to accept it when you are averse to it?

(37) EXCUSES FOR SHORTCOMINGS ARE REJECTED!

When the women returned home and informed their husbands of what had happened, a group of personalities from both Muhajirun and Ansar came to Lady Fatimah to apologize. They said, "O doyenne of all women, had Abul-Hasan acquainted us with this issue before we paid homage and swore allegiance, we would have never chosen anyone else over him."

Answering them, Lady Fatimah said:

Go away from me! No excuse of yours will be accepted after you have been already informed and nothing will be shown to you after you have failed and shown shortcoming.

they used to earn and such of these as do wrong, the evils that they earn will smite them; they cannot escape.

(35) WHOM HAVE THEY REPLACED FOR ALI?

Come on to listen! As long as you live, time shall show you wonders! If you marvel, then this event will marvel you more.

Only were I to know the destination to which they resorted! I wish I knew on what proof they have relied, to what refuge they have resorted, to what tie they have clung, and on whose progeny they have encroached and spoke against! Whom have they chosen and whom have they abandoned? Evil indeed is the patron, evil indeed is the associate, and evil indeed is this change for the unjust!

By Allah, they replaced the rear for the fore, the weak for the strong, and the back for the front.

Disgrace be for a people who think they do well. Surely, they themselves are the mischief makers, but they do not perceive.

Woe to them! "Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge? (10:35)"

(36) SUFFER THE CONSEQUENCES OF USURPATION!

By Allah, it was impregnated; so, wait until it bears then milk pure blood and fatal venom to the full of the bucket! Then, they will perish who say false things and the successors will know what bad the earlier ones have established.

Then, be at ease and wait in relax for the sedition.